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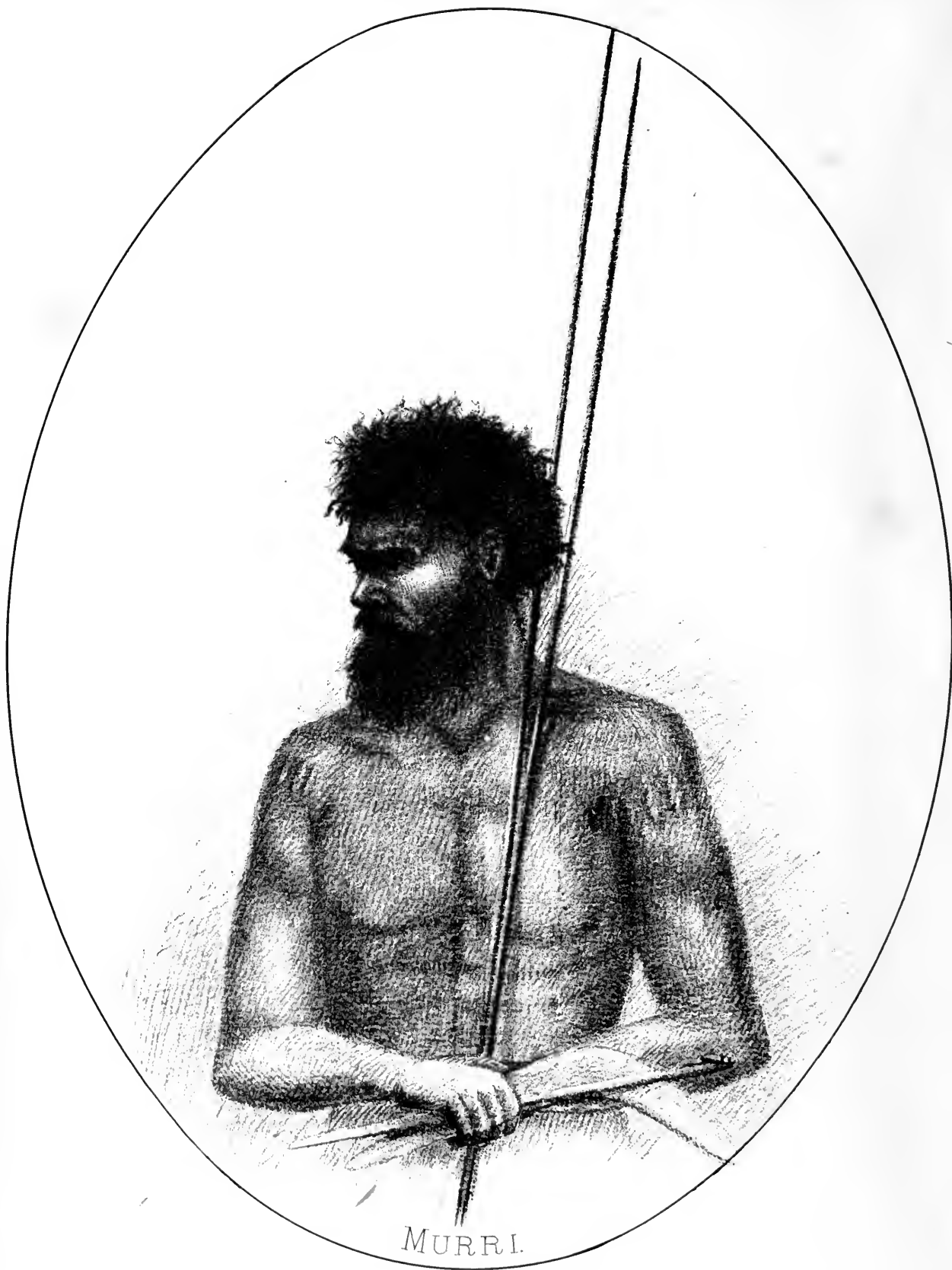
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KÁMILARÓI,
AND OTHER
AUSTRALIAN LANGUAGES,

BY REV. WILLIAM RIDLEY,
B.A. OF THE UNIVERSITY OF LONDON, AND M.A. OF THE UNIVERSITY OF SYDNEY.

SECOND EDITION, REVISED AND ENLARGED BY THE AUTHOR; WITH COMPARATIVE
TABLES OF WORDS FROM TWENTY AUSTRALIAN LANGUAGES,

AND

SONGS, TRADITIONS,
LAWS AND CUSTOMS OF THE AUSTRALIAN RACE.

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PREFATORY NOTE.



THE information presented in the following pages, on the Kámilarói, Dippil, and Turrubul languages, was chiefly obtained by the author during three years' missionary effort among the Aborigines of Australia, including journeys over Liverpool Plains, the Barwan or Darling, and its tributaries, the Namoi, the Bundarra, the Macintyre, and the Mooni ; also, along the Balonne or Condamine, across Darling Downs, by the Brisbane River, and in a circuit about Moreton Bay. In the year 1871 the author again visited the Namoi and the Barwan, for a few weeks, at the request of the Government, in order to obtain further information on the language and traditions of the Aborigines. The shortness of the time spent in the research will account for the fragmentary character of this contribution to the Philology of Australia. In seeking knowledge of the languages, with a view to the communication of instruction to the Aborigines, the author gladly accepted the aid of colonists who, during many years' residence among that people, had learned to converse with them in their own tongue. He was especially indebted for instruction in the Kamilaroi to the Rev. Charles C. Greenway, now of Bundarra, who had lived in his youth at Collungool (a Kamilaroi name, meaning, Broadwater), on the Barwan ; to James Davies, blacksmith, Brisbane, who lived thirteen years with the blacks near Wide Bay, Queensland, for instruction in Dippil ; and

to Mr. Petrie, of Brisbane, for instruction in Turrubul. Both before and after receiving this help, the author communicated with the Aborigines in the districts where these three languages are spoken; and verified and extended, by his own observations, the information thus supplied. Limited as is the author's acquaintance with the several languages referred to, he has met with abundant evidence of their remarkable regularity, and of the exactness with which they express various shades of thought. The inflections of verbs and nouns, the derivation and composition of words, the arrangement of sentences, and the methods of imparting emphasis, indicate an accuracy of thought, and a force of expression, surpassing all that is commonly supposed to be attainable by a savage race.

Their tradition concerning Baia-me (the Maker of All) as a ray of true light which has passed down through many generations, may well suggest to their Christian fellow-countrymen that this branch of the family of Man has been from the beginning an object of our Heavenly Father's preserving mercy. And for what purpose have they been thus preserved?

A practical answer to that question, as far as regards a small number of the race, has been given by the unequivocal success of the Christian missions at Poonindie and at Port Macleay in South Australia, at Coranderk, Ramahyuk, and Wimmera in Victoria. At those and other places, where Australian Aborigines have been instructed by word and example in the Gospel which was designed for all mankind, some of them have by consistent adherence to the rule of Christian life, and by the words of rejoicing hope in death, proved the reality of their conversion to God.

KAMILAROI:

*The Language of the Aborigines of the Namoi, Barwan, Bundarra,
and Balonne Rivers, and of Liverpool Plains
and the Upper Hunter.*



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Kamilaroi Grammar.



THE Aborigines of Australia having no written language, the use of European letters to express their vocables is to some extent arbitrary. In accordance with the practice of those who have reduced to writing the Polynesian languages, five English vowels and sixteen consonants are used in this grammar, to represent the sounds hereunder attached to them. Throughout this work, in adopting the words in other Australian languages which have been furnished by the several writers to whom I am indebted for information, I have taken the liberty of spelling them according to this system, so as to compare them with Kamilaroi.

ā as a in father

a as a in mat

ē as ey in obey

e as e in net

ī as i in ravine

i as i in it

ō as o in tōne

b as in bad

d as in do

g as in goose

h as in hat

o as o in on

ū as oo in moon

u as u in tun

ai as i in wine

ao as ow in how

oi as oi in noise

j as in James

k as in kin

l as in lot

m as in me

n *as in* no

ŋ *as ng in* sing

p *as in* pin

r *as in* rate

t *as in* to

v *as in* vain

w *as in* way

y *as in* ye

R is pronounced with more force than in English. So sharp and forcible is the native pronunciation of *r* in the names Yǎrr and Wolgerr, that those who reduced these names to writing spelt them “Yass” and “Walgett,” and so they will probably be written in our maps and books to the end of the world. There is no sound of *s*. The nasal *n*, written ŋ, or W, occurs often at the beginning of a syllable.

The letters *dh* are used to represent the sound of *th* in *than*. Instead of *j*, the sound of *dy-* or *ty-* (*y* being always a consonant) is often used; that is, in words where some aborigines distinctly utter the *j* sound, others soften it to *ty*, or even *t* or *d*. They also frequently give an aspiration after the initial consonant: thus “baia” is sometimes sounded “b-h-aia.” There are many words in which the sound of *h* and that of *y* are sometimes inserted.

In Kamilaroi, every syllable ends in a vowel or a liquid. They avoid the sound of two consonants together, even though one is a liquid. Thus, Doctor Milner is called by the blacks “Docketer Milener.” In many words the vowel interposed between two consonants is very short. Some who have reduced this language to writing call it Kamilroi, some Gummilroy; but the aborigines insert a short sound between the *l* and the *r*. It is about equal to the sheva or half-vowel, as pronounced by Hebrew scholars; and, following the method of expressing the composite

sheva in the Hebrew grammars, this word may be written thus—"Kamil^aroi." The tendency of the aborigines to attach a vowel to every consonant is known to all who have observed their pronunciation of English words.

They habitually soften the sound of the thin mutes, so that it is difficult to determine, in many instances, whether the consonant they sound is *b* or *p*, *d* or *t*, *g* or *k*. This accounts for the divergencies in spelling. Again, between the short vowel sounds of *a* and *u* it is often difficult to determine. When it is remembered that miscellany, servant, banana, abundance, are pronounced by many English people as if they were spelt "miscelluny, servunt, bunana, abundunce," or, at least, so that no stranger to the language could decide whether the vowel sound in each case was *a* or *u*, it will not appear surprising that the short vowels, and especially the half-vowels, of Kamil^aroi should be differently rendered by different observers. In support of the spelling "Kamil^aroi" in preference to "Gumihroi," it may be here added that, when pronouncing the word "kamil" (*no*) emphatically, the blacks give the first syllable a prolonged sound, as of *a* in father.

NOUNS.

Nouns are declined by suffixes.

There are two nominative cases; the first simply naming the object of attention, the second indicating the agent of the act described in a verb.

Often, however, the agent suffix is omitted, even before an active verb.

3. ȝērma,	<i>he or she.</i>
ȝērȝū or ȝūndi,	<i>his or her.</i>
ȝārma,	<i>they.</i>
guyunȝun,	<i>my own or our own.</i>

The nasal at the beginning is sometimes softened down very much, especially in the second person, which is often pronounced *inda*.

II.—DEMONSTRATIVE PRONOUNS.

ȝubbo or numma,	<i>this.</i>
ȝūruma,	<i>that by you (iste).</i>
ȝērma or ȝutta,	<i>that yonder (ille).</i>

III.—INTERROGATIVE PRONOUNS.

āndi ? *who ?* [hence the verb “anduma,” tell *who*.]
 minima ? *which ?*
 minna ? or minya ? *what ?* [hence minyago ? *why ?*]
 minyunȝgai ? *how many ?*

IV.—INDEFINITE PRONOUNS.

kānūȝō, *all ;* gūnō, *all.*
 minnaminnabūl, *all things whatever.*
 ȝaragē, *other ;* ȝaragedūl, *another (hence ȝarageduli, at another time).*

VERBS.

The modifications of verbs are very numerous and exact. There are causative, permissive, reflective, reciprocal, and other conjugations. For example, from the root *ɲummil* (*see*) comes *ɲummilmulle* (*cause to see or show*); from *buma* (*beat*) comes *bumanabille* (*allow to be beaten*).

“Gīr” (*verily*), an adverb of emphatic affirmation, is frequently used with the past indicative. “Yeäl” (*merely*) is commonly used with the same tense, when the intention is to give assurance that the speaker having told the truth, will add nothing more as a reason or excuse for the fact. In answer to the question, Why did you come? a black-fellow may say, “yeäl yanani,” *I just came; that’s all.*

Example.

(Root) *goäl* *speak.*

INDICATIVE.

PAST :

goäld^one (*contracted*) *goë* *spoke.*

gīr goë *did speak.*

PAST IN SMALL DEGREE :

goälɲain or *goälɲē* *spoke to-day.*

gīr goälɲain *did speak to-day.*

PAST IN GREATER DEGREE :

goälmiēn (or *gīr goälmiēn*) *spoke yesterday.*

PAST STILL MORE :

goällēn *spoke long ago.*

PRESENT :

goälda *speaks.*

FUTURE :

goälle *will speak.*

“Yilā” and “yerālā,” “soon” and “by-and-by,” are often used before this tense of the verb.

goälɲari or *goalɲurri* *will speak to-morrow.*

Sometimes “*ɲuruko*,” *to-morrow*, is used with this tense. It is not necessary.

IMPERATIVE.

goälla *speak.*goällawā *speak ; you must and shall !*

The emphasis and urgency of the command is measured by the prolongation of the syllable -wā.

goälmia..... *speak, if you can, or if you dare.*

This ironical imperative mood is common to all verbs. It is remarkably indicative of the character of the race—scornful and jocular ; irony is ingrained in their nature.

SUBJUNCTIVE MOOD.

goäldai *speak.**Ex. : yelle njinda goäldai if you speak.*

For the potential they use a compound of the indicative future with an adjective : thus,—

murrū njai goälle	} <i>I can speak.</i>
able (<i>good</i>) I will speak	

yamma njinda murru goalle?	} <i>can you speak?</i>
(<i>word of interrogation</i>) you able will speak	

PARTICIPLES.

IMPERFECT : goäldendai *speaking.*PERFECT : goäljendai *having spoken.*goälmicndai *having spoken yesterday.*goällendai *having spoken long ago.*

wīmi..... *put, or put down.*

INDICATIVE.

PAST :	wīmi or gīr wīmi	<i>did put.</i>
	wīmuljē or wīmuljain	<i>put down to-day.</i>
	wīmulmiēn	<i>put down yesterday.</i>
	wīmullēn.....	<i>put down long ago.</i>
PRESENT :	wīmuldā	<i>puts.</i>
FUTURE :	wīmulle	<i>will put.</i>
	wīmuljari	<i>will put to-morrow.</i>

IMPERATIVE.

wīmulla	<i>put down.</i>
wīmullawā	<i>put down ; you must !</i>
wīmulmia or wīmunnumīa...	<i>put down, if you dare.</i>

kāge..... *take.*

INDICATIVE.

PAST :	kāne	<i>took.</i>
	kāge	<i>took to-day.</i>
	kāmiēn	<i>took yesterday.</i>
	kājēn	<i>took some days ago.</i>
	kābanīu	<i>took long ago.</i>
PRESENT :	kāgila or kāwa	<i>is taking.</i>
FUTURE :	kāge	<i>will take.</i>
	kājari	<i>will take to-morrow.</i>

IMPERATIVE.

kāja	.....	<i>take.</i>
kājawā	.....	<i>take ; you must and shall !</i>
kānamia	.....	<i>take, if you dare.</i>

PARTICIPLE.

kagillendai	<i>taking.</i>
-------------	-------	----------------

Tai (*hither*) prefixed to kānc makes it mean *bring* : taikāja—*bring*.
 From yanani (*went*) is derived in the same way taiyanani (*came*).

wīnuj	<i>hear, understand.</i>
-------	-------	--------------------------

INDICATIVE.

PAST :	wīnuji	.....	<i>heard.</i>
	wīnujaṇain	.....	<i>heard to-day.</i>
	wīnujulmiēn	.....	<i>heard yesterday.</i>
	wīnujullain	.....	<i>heard long ago.</i>
PRESENT :	wīnujulda	.....	<i>hears.</i>
FUTURE :	wīnujulle	.....	<i>will hear.</i>
	wīnujuljari	.....	<i>will hear to-morrow.</i>

IMPERATIVE.

wīnuḡulla	<i>hear.</i>
wīnuḡullawā	<i>hear ; you must !</i>
wīnuḡulmia	<i>hear, if you can.</i>
yamma ḡinda ḡunna wīnuḡulda ?	<i>(interrog.) you me understand ?</i>
ḡīr wīnuḡi.....	<i>yes, I understand.</i>

ḡimbi or ḡim^obi..... *make.*

INDICATIVE.

PAST :	ḡim ^o bi	<i>made.</i>
	ḡim ^o bilḡēn	<i>made (to-day).</i>
	ḡim ^o bilmiēn	<i>made (yesterday).</i>
	ḡimbillēn.....	<i>made (long ago).</i>
PRESENT :	ḡimbildona	<i>makes.</i>
FUTURE :	ḡim ^o bille	<i>will make.</i>
	ḡim ^o bilḡari	<i>will make to-morrow.</i>

IMPERATIVE.

ḡimbilla or ḡim ^o bildi	<i>make.</i>
ḡimbillawā	<i>make ! you must !</i>
ḡim ^o bilmia	<i>make it yourself (I won't).</i>

SUBJUNCTIVE.

ḡimbildai.....	<i>make.</i>
----------------	--------------

PARTICIPLES.

gimbildendai	<i>making.</i>
gimbilḡendai	<i>having made.</i>
gimbilmiendai	<i>having made yesterday.</i>
gimbillendai	<i>having made long ago.</i>

ginya..... *be, become.*

INDICATIVE.

PAST :	ginyi or ḡir ginyi	<i>was.</i>
	ḡir ḡiṇḡē.....	<i>was to-day.</i>
	ḡir gimmiēn	<i>was yesterday.</i>
	ḡir ḡiṇḡēn	<i>was long ago.</i>
PRESENT :	gigila or gilla	<i>is, becomes.</i>
FUTURE :	gigi	<i>will be.</i>
	ḡiṇ-ḡari	<i>will be to-morrow.</i>

IMPERATIVE.

ginya, gia, or kia *be.*

SUBJUNCTIVE.

gindai..... *be* { *yelle ḡinda yili gindai*
if you angry be.

PARTICIPLES.

gindai, ginyendai, gimmiendai.

DERIVATION AND COMPOSITION.

Adjectives and nouns are combined for the formation of new epithets. Thus “mūga” means *blind* or *stupid*; “mūgabinna” (*blind ears*) signifies deaf. Adjectives are also formed by adding suffixes to nouns. From “yūl” (*food*) come “yūlarai” (*full, satisfied*) and “yuljin” (*hungry*); from “kolle” (*water*) “kollejin” (*thirsty*). From “yinar” comes “yinararai” (*having a wife*); from “giwīr” comes “giwirarai” (*having a husband*); from “gūlir” comes “gulirarai” (*having a spouse*)—three terms for married. The suffix -arai (*having*) is applied by the blacks to the English word milk, to make “milimbrai” (*milkers, i.e., cows giving milk*). From “bul” (*jealousy*) comes “būlarai” (*jealous*). “-dul” is an adjective suffix; as “yārul” *a stone*, “yaruldūl” *stony*. -dul is used with a diminutive meaning; thus, “warungul” *mighty*, “warunguldūl” *somewhat mighty or strong*, “ṇaragē” *other*, “ṇaragēdūl” *another*; “birradul” (*youth*) and “miēdūl” (*maiden*), meaning having something of the boy, and having something (not much) of the girl left.

Verbs are formed from nouns, pronouns, and adverbs. Thus, from “mil” (*the eye*) comes “milmil” (*to see*); from “andi” (*who?*) comes “anduma” (*say who*).

From the particle “yeal” (*merely or just so*) come “yealo” (*also*) “yealokwai” (*like*) “yealokwaima” (*likewise*).

The noun gīrū (*truth*) is evidently from the particle gīr, meaning yes, or indeed.

The names of this and the neighbouring languages are derived from the negative adverb; thus “kamil^aroi” from “Kamil” (*no*); “wol^aroi” from “wol” (*no*); “wailwun” from “wail” (*no*); both “wiraiaiai” and “wīrādhūri” are from “wira” (*no*). “Pikumbul,” the language spoken on the Weir River, to the north-west of New England, is named from its *affirmative*, “pika” (*yes*). Cf. Langue d’oc and Langue d’oil, or d’oui, in France. “Pika” is the name of one of the languages of Central Africa.

SYNTAX.

The usual order of words in a sentence is this,—nominative, accusative, verb. Adverbs are placed before the verbs, often also before the nominative. *Ex. gr.*—

{ yamma ŋinda ŋunna ŋummi?
(*adv. of interrog.*) *you me saw?*
{ *did you see me?*

gīr ŋai ŋinnuna ŋummi,
verily I you saw.

kāmil ŋaia ŋinnuna ŋummi,
not I you saw.

ŋinda ŋai yarāman ŋummilmulla,
you my horse show (make to see).

After “kurria,” *cease*, the verb indicating the action to be abandoned is in the imperative. Thus “kurria goalla,” *cease talking!*



VOCABULARY OF KAMILAROI.

I.—NOUNS.

1. DEITY.

God Baia-me or B-haia-me.

In Wirādhuri the word is pronounced Baiamai. This name of Deity is known among many tribes on the Narran, the Darling and its tributaries. It is evidently derived, as Rev. C. C. Greenway has pointed out, from “baia,” to make or build. In the ancient and still preserved creed of the Murri—“He who built all things is Baia-me.”

The Kamlaroi blacks say that Baia-me made all things; that he is resting away in the far west. They never saw him, but regard thunder as his voice.

Spirit, ghost, or subordinate deity wunda.

In all parts of Eastern Australia the aborigines apply the word which commonly signifies spirit, demon, or angel, to the white man. About Moreton Bay “makoron” and “mudhere” signify ghost, and each of these words is applied to white men. So the Namoi and Barwan blacks call white men “wunda.”

2. MAN : his distinctive and relative names.

man (<i>vir</i>)	giwīr	baby	kaiṅal <i>or</i> kaindūl
woman	yīnar <i>or</i> īnar	father	bubā
(They have no word for "homo.")		mother	ṇumbā
Australian	} murri	spouse (^{husband or} _{wife})	gūlīr
aboriginal		child, offspring	kai
white man	wunda	son	wūrūme
full man	bōrbā	daughter	ṇumuṇā
young man who	} kubura	elder brother	daiādi
has attended		younger brother	gulami <i>or</i> colami
a bora		elder sister	boādī <i>or</i> bukāndi
young man not	} biribirai	younger sister	būrē <i>or</i> boriandi
yet admitted		uncle	kārōdi <i>or</i> kurugi
to the bora		uncle's wife	pamandi
young man	yīramurrun	nephew	{ wūrūmuṇādi <i>or</i> kurūgāndi
boy	birri	niece	ṇumuṇādi
boy (<i>youth</i>)	birridūl	childless woman	marēdūl
boy (<i>very small</i>)	kiriga	spouseless (^{(un-} _{married})	gūlīr-taliba
girl	miē	old (<i>grey</i>)	diria
girl (^{(maiden, still} _{having girlhood})	miēdūl	old woman	yāmbūli
young woman	} ṇamūrawūri	chief	dūrunmi
(whose breasts begin to appear)			

Children call their mother..... gūnī! *or* gunidī!

Family names of men ippai, murrī (*or* baia), kubbi, kumbō.

Corresponding names of women ippātā, mātā, kapotā, bātā ;
sometimes pronounced ippāthā, māthā (*or* mādthā), kubbōthā, and
būdthā (*or* būdthā).

The human body :—

head	{ ga, or gha, or kaoga	shoulder	{ wālor, wullar, or wolār
hair	tegul	arm	būṇun
brains	kōmbiri	great muscle of the humerus	{ pūpa
forehead	ṇūlū	elbow	dīn
eye	mil	wrist	ṇunuga
eye-brow	ṇūyin or ṇeāre	hand	murra
eye-lash	dīnmil	right-hand side	tūrial
nose	mūrū	left-hand side	warragal
nostrils	mūyuda	thumb	gūnedērbā
cheek	wā or kwāti	little finger	bumbugal
lips	ille or kumai	knuckle	biēl
teeth	yīra or īra	finger-nails	yūlu
tongue	tulle	side	numun
ear	binna	loins, waist	gūlūr
chin	tāl	ribs	turrur
beard	yarē	heart	ki or gi
moustache	būtī	lungs	kaogi
throat	wūrū or dīldīl	liver	kānna
neck	nun	kidneys	mūkar or mōgur
breast	birri	belly	mūbal or mōbal
breast (of woman)	ṇummu	[hence “mūbalyal” pregnant.]	
back	gūria or bao-a	hip	mila
shoulder-blade	pīlarā	thigh	durra

[From biri (breast) and bao-a (back) come “birrije”
(in front) and “bao-aje” (behind).]

knee	dīnbīr	great toe (see	} gunedērba
leg	{ būiyo or poiyū	thumb)	
calf	wurūka	blood	guë
ankle	ŋōr	vein	būran
foot	dinna	bone	būra or būrar
heel	tāŋa	fat	ghori
		skin	yūli

3. ANIMALS.

[Many animals, especially birds, are named from the sounds they utter.]

adder	mūndar	crane (white)	karāga
animal <small>(not including birds or fish)</small>	di or dhi	crane (blue)	būŋabaru
ant	dūŋū	crow	{ wārū, wāūn, or dumbāl
ant (great red)	būrudha	cuckoo	mūrgū
ant (black)	gījā	diver (duck)	{ ūrūŋaōa or gunundal
ant (green)	mūun	dog	būrumā
ant (sugar)	kārlin	dog (wild)	{ murren, or yuggi, or maiai
bandicoot	kūru	duck	karāŋi
bee	warrūl or gunni	duck (whistling)	thip-ai-yu
bird	tighara	duck (wood)	{ ŋurapāla, gūminbai, gunambi, kaoai, or ŋunumbi
bug	butta	duck (musk)	berāla
bustard (turkey)	burōwa		
butcher bird	būrēnjin		
cat (wild)	bugundi		
centipede	kīan		
cockatoo	biloēla or morāi		
cod	guddū or kuddū		

eagle	mullion	insects	kao
emu	{ dīno-un <i>or</i> dhīna-wan	laughing	{ gorraworra, kūkūburra, ghūkūghāgha, <i>or</i> kūkūrāka
[From dhīna (<i>foot</i>) wan (<i>strong</i> .)]		jackass	
fish	gūiya	jew-fish	kaikai
(a certain species) dukkai		kangaroo	bundār
flea	biriji	kangaroo (red)	ganūr
flies	būrulū	kangaroo (rat)	tūrwai <i>or</i> gūnūr
fowl <small>(black, like barn-door fowl)</small>	kulgoi	kangaroo <small>(paddy-melon)</small>	{ wājoi <i>or</i> murriira
frog	gindurra <i>or</i> yūria	leeches	gūrman
grasshopper	{ kaodūl <i>or</i> dubbibaiala	lizard (edible)	muṅgai
grub	birrā	lizard	tārī
hawk	{ muṅaran <i>or</i> palōja	lizard (ruffled)	bullawhākūr
hedgehog	{ tulletulā, <i>or</i> murrowol, <i>or</i> butta	lobster	kurai <i>or</i> kerai
herring <small>(freshwater)</small>	bheriṅgā	magpie	burugābu katālu
horned cattle	nulkanulka	mole <small>(water-mole or platypus)</small>	pūpo-mor
horse	yarāman*	mosquito	mūṅin
iguana	dūlī	mussel	kunbi <i>or</i> ginbi
iguana (large)	ūrūndiali	mussel (large species)	tuṅghāl
iguana (striped)	ṅiliali	mussel shell	wollu
		native	{ b ^u ralga <i>or</i> companion { būralgha [bural (<i>great or high</i>) gha (<i>head</i>).]

* All the Australians use this name—probably from the neighing of the horse, or, as some think, from “yira” or “yera” (*teeth*) and “man” (*with*).

opossum	mūtē	sheep	{ jimba (a corruption of "jum]-up.")
owl	{ būkūtā or (bukutakūtā	snake (black)	nūrai
parrot (small green)	gījorigā	snake (brown)	kaleboi
parrot	kōrugan	snake (carpet)	yubba or yebba
parrot	kōbadō	snake (gray)	nibi
parrot	bunbunbūlui	snake (deadly black with red belly)	ḡundoba
perch	kumbāl	snake (diamond)	yapati
pelican	{ ḡārūmbōn, or gūleāle, or gūlambolī (from gūli, net or fish-bag.)	spider	gurra
pigeon (bronze-winged)	tāmūr	squirrel	kuliya
pigeon (topknot)	{ gulawulil, or gūlūwalil	squirrel (flying)	bagor
pigeon (squatter, or white-checked)	mōmūmbai	swallow	millimumul
pigeon (cockatoo— small gray)	wirriā	swan	{ būrunda, or (barrianmul
pigeon	kollemurramurra	teal (red)	tibiu
plover	birūmba	turtle	warraba
rat	kimma	wallaby	burrai
		wallaroo	yuluma
		whitethroat (bird)	mūlingal

4. MISCELLANEOUS NOUNS.

acacia pendula	būrī or maiāl	ashes	kerran
acacia (bastard)	kāwī	axe	yūndu
anger	yīli	axe mark (chop)	bail
apple-tree	būlūmin	bag	bulba or mitta

bark	tūrā	cloud	gundar, yuro
bark (innerskin)	bowar	cross	ḡānbīr
beak (of bird)	mūrū	erown	kābai or būr
beginning	ilambial	eurrajong	} nīmin (tree, and rope made of it)
belt <small>(worn with pendants round the waist)</small>	tubilka		
blaze	turri or ḡalun	darkness	ḡūrū
boat (canoe)	kumbīgal	day	yerādha
boomerang	{ burran, burrigul, barun, or burunba	daylight	ḡurran
		door	girinil
		down (of sedge)	munabūdā
boomerangwood	giddīr	dust	yu
box (tree)	kulaba or birri	earth	taon
box (white)	bībil	edge	nirrin or yiribrai
box (black)	kūbūrū	egg	kō or kao
branch	ūgan	end (point)	{ ḡūlū, mūrū, or kāburun
branch (main arm)	durra	end (butt)	wārun
[The same word serves for the thigh of a man and the arm of a tree.]			
briglow	būrigul	evening	būlului
broom-like	{ mērīr shrub on flooded land	feathers	ḡūndīr
		feathers (quills)	wirīl
		feathers (down)	yudāra
		fire	wī
bucket	{ wolbun, burīl, or biḡgui	flood	ūḡōa or wūkawā
		flower	ḡūrēn
bush	kārui	fog	ḡūa
cloth	baia	foot	dinna

forefoot	ma
fruit (gooseberry-like)	ŋaiban
fruit	} goadtha <i>or</i> } worrobā
(Like a Siberian erab, tasting like tamarind, with a spherical stone used for ornament.)	
fur	
friendship	ŋērūndama
frost	tundar
girdle	bōr <i>or</i> būr

(Hence Bora, the ceremony of initiation into manhood,
where the candidate is invested with the belt of
manhood.)

grave	taonma
grass	{ gorār, <i>or</i> yindal, <i>or</i> goärōr
grass (long species)	yeremuda
grass-tree	taplan
gum (tree)	yeran
gun	murgun
hail	terian
halo	gūŋūrima
head-band	} ŋūlūghet <i>or</i> } ŋūlūgair
(see forehead)	
herbs	giān
herb (like dock)	ŋūrīgul
herb (like mallow edible)	berān
hill	taiyul

honey	wadel <i>or</i> warul
house	kūndi
hook	yīnab
jealousy	būl
leaves	karril <i>or</i> kurril
light	tūrī <i>or</i> būrian
lightning	{ mī, ŋurumī <i>or</i> { bundūr
love (sexual)	kaiai
meat	dī
marsh	walōwa
mist	dhūbēr
mistletoe	bhan
moon	gille
morning	ŋūrūko
mountain	kubba
mud	minūn
net	kūle
night	{ ŋūrū <i>or</i> { buluī (black)
nulla nulla	} mūrulā <i>or</i> pūndi (club)
(club)	
oak (swamp)	bilār
oak (forest)	kubū
orange (wild)	pumbūl
Orion (the constellation)	berai-berai

Pleiades <small>(the constellation)</small>	{ miai-miai or mūrūn-mūran	scrub <small>(thick jungle)</small>	yūrul
path	turabul	sedge	būrara
path (short cut)	wobbu	seed	kūlū
pine (tree)	gorarī	seed vessel or basket	{ kūlūman
pipe-clay	millamilla	shrub <small>(yellow flower)</small>	durimaogal
plain	{ kūnil, kūnial, or gūnyal	shrub (prickly)	bindēa
plain (small)	kūnildūl	shield	būmai or burīn
plain (long) marshy	{ gorāman	skin	yūli
play (sport)	yūluge	sky	{ gūmakulla or gūmagulla
post (straight)	waragil	sleep	ṇūrarra
potato (wild)	melan	smoke	du
pennyroyal	boiyoi	spear	pīlar
quietness	tubbia	stars	mirrī
rain	yuro or kollebari	stem (of a tree)	worrain
rainbow	{ yulowirri or yulubirgi	stone	yārul
river (large)	būkhai	stool <small>(wood for sitting on)</small>	tulu ṇurriligo
rivulet	mai-an	sun	yarai, yūrōka
sand	{ kūmbōgan or gerai	sword	gādelan
sandalwood	{ bumbal or gār-wī	tail	tubilga
salt-bush	niṇil	thorn	bindēa
		thunder	tulumi
		tree (wood of any kind)	{ tulu
		tree (like myal)	medīr

tree (another species)	} karui	water	kolle <i>or</i> wollun
tree (another species)	} yurar	water-lily	turilawa
trunk or stem	warrun	watercourse	wārumbūl
to-morrow	juruko	waterhole	maian
truth	gīrū <i>or</i> kīraol	whirlwind	būlī
Venus	{ Waije-kindamawa	wind	{ maier, yaragi, <i>or</i> būriar
	{ <i>or</i> Windi-kin-	window	barrië
	{ dāwa (the star	wing (see arm)	būjun
	{ that laughs at	wing (pinion)	yutar
war	{ me <i>or</i> at you)	word	gurre
	ilāne	yam	kubbiai <i>or</i> guwēai
		yard (<i>or</i> enclosure)	whunmul

NAMES OF PLACES (STATIONS ON OR NEAR THE NAMOI).

Kollemungūl	Broad water
Kūrūn gorā	Long water
Wollon gorā	Long water
Tarildūl (commonly called Drilldool)	Having reeds
Tarilarai	Having reeds
Yarrularai (commonly called Yalaroi)	Having stones
Buk-kulla	{ place of the leopard tree (Austra- lian ash)
Mürkūdūl	place of oaks (mürkū)
Wī-wha (Wee Waa)	fire cast away
Wolgēr (Walgett)	high hill

Gündimaian (Gundamaine)	house on the stream
Biridja (Breeza)	place of fleas
Bukkitarō (Pokataroo)	river going wide
Bilagha (Piliga)	head (gha) of scrub oak (Bila)
Gorāman (Graman)	long plain, or glade
Worra (Warrah)	on the left hand (<i>i.e.</i> from Murrurundi)
Bāwun (Barwan)	great, wide, awful (River)
Burī Warina (Breewarrina)	{ trees (scrub acacia, commonly called briglow) standing up (in clumps)
Burīagal	related to the burī
Burīagalā (Briglow)	place of the burī
Ūamai (Namoi)	{ place of the ŷamai tree (a variety of the acacia) or from ŷamū breast (the river curving like a woman's breast)
Guīdā (Gwydir)	place or river of red (banks)
Gūnīwaraldai	lime or white stone (gūnī) spread
Bukkiberaī (Boggabry)	place of creeks
Gūnidā (Gunnedah)	{ place of white stone (others say place of the destitute)
Kulgoa (Culgoa)	running through or returning
Kobadā (Cobbedah)	place of a hill
Munilā (Manilla River)	{ round about (this river forms almost a circle)
Milli	white pipeclay (silicate of magnesia)

Kaghil (Coghill)	bad, nasty (water)
Balal (Pallal)	bare
Guligal	long grass seed
Tūlūdūna	made or chiselled out of wood
Burburgate	place of belts (burr)
Bundarrā	place of kangaroos
Murrowolarai (Molroy)	having hedgehogs (murrowol)
Inariendrai (Henriendry)	the sale of the inar (woman)
Nurraburai (Narrabry)	Forks
Dungalā (Dungalea)	little piece of wood
Minyāgo yūgila	{ why weepest thou? (the name of a fountain on the mountain side about forty miles from the Namoi). The blackfellow who told me the name described it as "kolle waimul," water bubbling up.
Būlerawā	{ place of the bulera (a tree—bastard myal)
Wolobrai	stony (in Wiraiaiai)
Yaruldūl	stony (in Kamilaroi)
Deran	dry ground
Guīgola	red ground
Telūba or Kēlūba	native clover
Wārian	native onion—a poisonous plant
Mobbo	beef wood

Wuriga	clear ground
Miat (in Wiraiarai)	a well
Tinai	ironbark
Tinwai	string
Burran	a boomerang
Bulgāri (in Wuṇai dialect)	a boomerang
Ginne (in Wuṇai)	wood
Wūrai or Wirai (in Wiraiarai)	No !
Yūriyūri	{ a kind of parrot which abounds at this place (on the Barwan)
Kolorīnbrai	{ abounding in kolorīn, the flowers of the kuluba tree
Wundēr	deep bank
Wiragungal	{ long tooth—a place on the River Bugaira (Bokhara)
Wangun (Wiraiarai)	{ crooked bark
Dungun (Kamilaroi)	
Kumāl	a place where a blackfellow died
Geribila	a place where twins were born
Piririgul	a place of salt bush
Mūkai (Mooki)	{ Flinty ; a river which near its junction with the Namoi is dangerous for its soft mud, but higher up runs over a rocky bed.
Turī	a water-weed
Yulaigul	a sapling

Kumbal	a turkey buzzard
Milkomai	eye dropt out
Kubbo	a grub
Maianbar	a deep tank <i>or</i> waterhole

II.—PRONOUNS. (*See p. 6.*)

III.—ADJECTIVES.

afraid	{ gīal <i>or</i> ghilghil (from ghi, the heart)	clear (shining)	killu
alive	mōron <i>or</i> ŋarilon	clever, sensible	binal <i>or</i> binna (from binna—ear)
alone	ŋāndil	cold	karīl
angry	yīlī	eowardly	gurrī gurrī
asleep	bābī <i>or</i> ŋūrārū	dead	bālūn
awake	warria	deaf	mūgabinna
bad	kagil <i>or</i> kuggil	deep	bīrū
bare	balal (as balal kaogha, bald-headed)	destitute	tālibā [used as a suffix, as in wi-tālibā, without fire, kolle tālibā, without water.]
bitter	butta	distant	urribū
blind	mūga	dry	ballal
blue (light)	kaoaraoa	expansive	muɣgūl
black or dark	{ būhui blue or brown }	fasting	wanal [as ŋai wanal kūdū, I am abstaining religiously from kudu, a choice fish ;— ŋai wanal bundar, I am abstaining from kangaroo.]
brown (bay)		fat	wommo
bay (of redder hue)	yutta	full (satisfied)	yūlarai
chief	wūraia		
clean	bullar		

glad	guiyë	outrageous	ņūriella
good or beautiful	murrubā	piebald	gūlolibā
green	gīan	pregnant	mūbalyal
green (dull)	bulum bului	quick (eager, fervent)	kaiabur
grey	dīri <i>or</i> dīria	red	koimburra
heavy	mūnān	red (blood)	guë
high	baō-irra	red (light)	koikoī
hollow	berūge	roan	ņūndjūndi
honest (or sweet)	kuppa	round	{ guru, <i>or</i> gurugal
hot	kūduail'na	short	buṅgudūl
hungry	yūljin	sick	wibil
jealous	būlarai	slow	{ bullo, <i>or</i> bullova, <i>or</i> mālō
lame	bain	small	{ kai <i>or</i> kaidūl, <i>also</i> būti
large	būrul	sorry	budda
light (in weight)	kubonbā	stinking	nui
like	{ yeälokwai <i>or</i> -keart (suffix)*	stout	būrel
long	gūrar	strong	{ waruṅgul <i>or</i> waruṅguldūl (<i>in</i> <i>less degree</i>)
mighty	wāruṅgūl	straight	waragil <i>or</i> gurā
near	kuinbu		
old (grey)	dīria		
only	{ ṅāndil <i>or</i> muṅgāl		
own	guiyūnun		

* Thus pukadi-keart is like a pookadi (squirrel), bhan-geart, like bhan (mistletoe).

stupid	{ womba, wuṅgor, or mōr	white	{ pullar or buṅgobā
sweet	kuppa	wicked	milburādil
tall	kudūkudū	wide	muṅamuṅa
thin	wōladūl	yellow	{ gerīr or gūnagūna
thirsty	kollejin	young	kubura
weary	iṅgil		

NUMERALS.

one	māl	four	bulārbulār
two	bulār	five	bulārgūlibā
three	gūliba	six	gulibaguliba

A blackfellow from the Balonne River, whom I met on the Barwan in 1871, gave the numbers in use among his countrymen up to 20, as follows :—

1. māl	11. mal dinna mummi
2. bulār	12. bular dinna mummi
3. gūliba	13. guliba dinna mummi
4. bulārbulār	14. bularbular dinna mummi
5. mulanbū	15. mulanbu dinna
6. malmulanbū mummi	16. mal dinna mulanbu
7. bularmulambū mummi	17. bular dinna mulanbu
8. gulibamulambu mummi	18. guliba dinna mulanbu
9. bularbularmulambu mummi	19. bularbular dinna mulanbu
10. bulāriu murra	20. bulāriu dinna

bulāriu is the possessive case of bular: ten is the belongings of the two hands; eleven is one, from the feet, added; twenty is the (toes) of the two feet (with the fingers).

IV.—VERBS.

allay	tubbiamulle	climb	kolië or kullial
answer	korielle	come	taiyanani
appear	taibu	cover or shut up	kundowi
appoint	baiald ^{na}	cry aloud	kākūld ^{ne}
arouse	kīrulle	cut (as with a saw)	kārile or kurrila
ask	taialle	cut (with a }	bhi or bhīni
barter	wīlunni	knife) or skin }	
be	ginya	die	{ bālūni or
bind	yulale		{ bālū baiane
bite	yild ^{na}	dig	mōrgi
blow (as in smoking a pipe)	būbilli	draw out with }	nūnmulli
boil	gūtala	the hands }	
break	gunni	drink	ḡārugi
bring	taikāne	drop (<i>intrans.</i>)	dūlirri
bring forth	{ kaḡine or	eat	tāli, tald ^{na}
	{ kaḡani (sec "baby")	enquire	taiald ^{na}
build	baia or wurrimī	fall	bundāne
carry	{ wombail ^{na}	fear	guriguri
	{ (<i>past</i> wombi	feed	ḡūra-ūri
carry off	kāgillina	frighten	karaoële
catch, lay hold on	kunmulli	fly	parāne
catch with vio- }	karamulli	give	wūne
lence, rob }		hang (<i>intrans.</i>)	pindēle
catch with a }	yenābilli	hang (<i>trans.</i>)	pindemulle
hook, as fish }		hear	winuḡi

hold	{ kummi <i>or</i> kunmulta	pleased be	kuia dūrula
jump	pārī	plunder	{ kār ^a mille (<i>past</i>) kārāmi
keep	wimuldi	pour	{ yārī <i>or</i> yeremulle
kick	{ dūduna <i>or</i> gigirma	praise	baōillona
kill (<i>dead-strike</i>)	bālubūma	prepare	būkanmulle
kiss	ṇaikaiala	put	maiabāia
know	{ tīrune <i>or</i> wīnuṇailun	put up	maiald ^o na
laugh	gindami	put down	wīald ^o na
learn	yīrabaiane	quiet	maiala
leave off	tubilun	rejoice	yūgalī
let go (don't)	tubbia <i>or</i> kurria	remember	wīnuṇail ^o na
lift	tīome	rend	baraine
lose	{ wuṇgurimī <i>or</i> mūrgin	return (<i>trans.</i>)	kār ^a bille
make	gim ^o bi	return (<i>intrans.</i>)	taraoēle
make (by hand)	murramulle	rise	warren
make (by chopping)	baia <i>or</i> baialda	run (<i>imperative</i>)	burrai
make (by splitting)	{ baraile, bharūni, <i>or</i> mārūbild ^o na	run	{ bunnajunne <i>or</i> punagai
make (constitute)	mugille	save	yūōn waragil
paint	karuldai	see	ṇummi
pierce	dūni <i>or</i> dūrilli	seek	kīrumēgu
pinch	nimmolli	send	wāala
		sew (with needle)	ṇijje
		shake	būlumbulā

shine	būḡgatail ^o na	talk	goalda
sing	bao-ill ^o na	taste	tātule, yīrabaine
sit	ḡuddela <i>or</i> ḡurria	teach <small>(make to see)</small>	ḡummilmulle
sleep	{ bābi, bābil ^o na <i>or</i> baubi	teach <small>(make to know)</small>	ūrūunbulle
spread	{ warru <i>or</i> warumailun	touch	tāmulle
stand	warine	turn away	taraoële
strip	dūmale	twist	wīrī
strike	būmāle	wash	wurgunbumulle
suck <small>(see breast)</small>	{ ḡamughi <i>or</i> ḡummughi	weep	{ yūḡila (<i>present</i>) yūni (<i>past</i>) yūḡa (<i>impera.</i>)
sweep	būrunbūla	wonder { <small>to say</small> "strange!"	ḡīpai goalla
swim	kūbī	work	burunbailun
		wound	nimmi

V.—ADVERBS.

1. OF TIME.

now <small>(immediately)</small>	yeladu	to-day	ilānu
then <small>(at once)</small>	yīla	to-morrow	ḡūrūko
<small>[yīla <i>or</i> īla denotes any <i>near</i> time, past or future.]</small>		for one day	mālo <i>or</i> ḡērīdo
long ago	{ ilambo <i>or</i> ghibailindi	always	yalwuḡa
very long ago	ḡuribu	again	yeālo
hereafter	yerāla	after	ḡurra
yesterday	{ gimiani, <i>or</i> ḡāribū, <i>or</i> aōane	then <small>(at another time)</small>	ḡaraegdūli
		when ?	wīrū ?

2. OF PLACE.

here	ɲowo <i>or</i> naialle	on this side	{ ūriellona <i>or</i> ɲūriellona
here (beside me)	nābū	on the other	{ urrigālina <i>or</i> narrikolinya
there (in front)	ɲurri	side	
there (on the right)	ɲutta	on the far side	mūlanda
there (on the left)	ɲurriba	hither	tai
there (at your hand)	murra	from above	ɲurribātai
there	arrigo	near	kuinbu
up there	ɲurribā	far	urribū <i>or</i> berū
down there	ɲuttā	where ?—	tulla ?
outside	ɲāru		
in the midst	bigundi		

3. OF COMPARISON.

as	yeälima	very much	{
so	na	indeed	{ murrumurra
merely	yeäl	also	ɲellibu <i>or</i> yellibu
furthermore	yeälo	together	aielle
very	murra		

4. OF AFFIRMATION AND NEGATION, AND INTERROGATION.

yes	yo	no	kāmil
verily	{ gīr <i>or</i> giraol, sometimes kīr and kīraol	{ note of interrogation	{ yamma

“yo” is used as a verb of affirmation : thus “ɲaia yo” (I yes) means I assert it to be so.

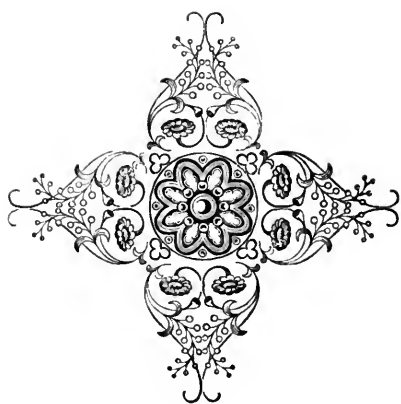
“yamma” is placed at the beginning of a question.

VI.—INTERJECTIONS.

alas! (in sorrow) ŋī !	onward !	kaoai !
alas! (in pity) ŋuragā !	strange !	ŋīpai !
avaunt ! kurria !	wonderful !	kuttabul !
far be it ! wunna !		

Intensity is given to any expression of thought or feeling by prolonging the last syllable. Thus, the longer they dwell on the ū in “berū” the greater the idea of distance ; the longer the gā in “ŋuragā” the deeper the pity.





PHRASES.

I go to catch fish
I am splitting wood
Truly I have got honey
We two belong one to another (or
are friends)
Friendly blackfellows
Hostile blackfellows
I sing
I am smoking
I hear (or understand)
I am sleeping
I have well slept
I have well drunk, or drunk of nice
drink
I am worn out
The fire is gone out (dead)
The day is coming
Catch hold! Let go!
Go back, my friend
You and I hate one another
T'is true! T'is only lies!
It is my own
The water runs over the stones
I shall be there on an early day
I do not know where he is
I was not there this morning
I think he is at the camp
You are my love
He is a wicked man; have nothing
to do with him
I hope
You are good (thanks!)

Guīya ŋaia yenabilli
Tūlū ŋai bharūni
Wārūl gīr [*or* kīr] ŋai bai-aldina
Guīyungun ŋalli
Guīyungundūl murri
Yili-an murri
Ūaia baoillini
Ūaia būbillini
Ūai winuŋ-gailun
Ūaia baubillani
Gīr ŋai baubillina
Murrū ŋai ŋūrūgālanī
Mālō ŋai ginī (*or* ghinnī)
Wī bālūni
Ūurran dūrī
Kunmulla! Wunnabilla!
Turruwulla, ŋai dhūrūdī
Thal inda wūna būlanbarāna
Gīrū! Yeal gūnial!
Ūaii guījun
Kolle bunnagella yarula
Yerālā ŋaia ŋērma dhūrālī ŋurri
Ūerma ŋuriluna kamil ŋaia
Ūerma warijene
Wolla ya ŋuririlona
Ūa ŋinda gūlīrdūl
Gūn murruba; wūna gūma
Ūaia barābai daraoela
Murruba inda

GURRE KAMILAROI.

(Extracts from a Missionary Primer, prepared for the Kamilaroi-speaking People.)

Baiame gīr giwīr gimobi; mal giwir Adam. Baiame goë: "Kamil murruba giwīr nāndil nuddelago; ŋaia giwīrgo inar gimбилe." Ila Baiame inar gimobi; mal inar Iva; Iva gūlir Adamu.

Adam buba murriŋu, buba wondaŋu, buba kānuŋo; Iva ŋumba murriŋu, ŋumba wundaŋu, ŋumba kānuŋo.

Adam Iva ellibu warawara yanani. Kanuŋo giwir kanuŋo inar warawara yanani; kanuŋo kagil ginyi. Baiame yili ginyi, goë, "Kanuŋo giwir kanuŋo inar warawara yanani, kanuŋo kagil ginyi; ŋaia ŋarma bālū būmāle." Immanuel, Wūrume Baiameŋu, goë, "Kāmil! Kāmil ŋinda ŋarma bumala, ŋinda ŋunna būmala, ŋaia balugi, giwir inār moron gigigo."

Murrubā Immanuel; kamil ŋaragedūl murruba yealokwai ŋērma.

Ilambo Immanuel taongo taiyanani, giwir ginyi.

Giwīr kair Layāru. Werŋu bular boādi, māri, māta. Layaru wibil ginyi bular boādi gurre wāala immanuelgo, goaldendai, "Wai daiadi, ŋinnu layaru, wibil."

[*Verbatim translation.*]

God verily man made; first man Adam. God said, "Not it is good for man alone to dwell; I for man woman will make." Then God woman made; first woman Eve; Eve wife of Adam.

Adam father of blackfellow,—father of whitefellow,—father of all. Eve mother of blackfellow,—mother of whitefellow,—mother of all.

Adam, Eve also astray went. All men, all women astray went; all bad became. God angry became, said, "All men, all women astray went, all bad became; I them dead will strike." Immanuel, son of God, said, "No! not thou them smite; thou me smite; I will die, men, women alive to be."

Good is Immanuel; not another is good like Him.

Long ago Immanuel to earth came, man he became.

A man named Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying, "My brother, Thy Lazarus is sick."

Kamil yanani Immanuel. yerāla Layaru bālūni. bularbularo bābine bālūn taonda. īla Immanuel taiyanani. mari māta ellibu yūgillona. Immanuel goe, "Winnu daiadi yealo moron gigi." Burula giwir burula inar yugillona. Immanuel daonmago yanani. yārul daonma kundawi; Immanuel goe "Windai yārul diomulla." Warma gīr yarul diome. Immanuel kākūl-done; "Layaru taiyanuḡa!" īla Layaru moron ginyi, taiyanani. bular boadi burul guiyē.

Waragedūli miēdūl wībil ginyi; ḡumba boiyoi wune; kamil miedul murruba ginyi; murru ginyi wibil, ḡullimun balūni.

Yaairu buba yanani Immanuel ḡum-millego; gir ḡummi: goe, "inda barai taiyanuḡa, murruba gimbildi ḡai miedul. Wai miedul burul wibil ḡullimun baluni; inda taiyanuḡa ḡai kūdigo." Immanuel goe, "Wulle yanoai kundigo." Ila yanani bular kundigo. Wumba duri, yugillona, goe "Wii! ḡii! ḡai miedul baluni."

Burula inar yugillona, goe "Wii! miedul baluni." Immanuel goe "kurria yūḡa. kamil miedul baluni; yeal babilona." burulabu gindami; ḡārma gīr balundai wīnuḡi. Immanuel murra kawāni miedul, goe, "miēdūl waria." īla miedul moron ginyi, warine, gurre goe. Wumba, buba ellibu, burul guiyē.

Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said, "Your brother again alive shall be." Many men, many women, were weeping. Immanuel to the grave went; a stone the grave covered; Immanuel said, "Ye the stone take away." They the stone lifted up. Immanuel cried aloud, "Lazarus, come forth!" Then Lazarus alive became, he came forth. The two sisters were very glad.

At another time a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead.

Jairus, the father, went Immanuel to see; truly he found him; he said, "Thou quickly come, well make my little girl. My little girl is very sick, almost dead. You come to my house." Immanuel said, "We two will go to the house." Then went the two to the house. The mother came, she wept, said, "Alas! alas! my little girl is dead."

Many women were weeping, said, "Alas! the little girl is dead." Immanuel said, "Cease weeping. Not the girl is dead; only she is asleep." All of them laughed; they verily her to be dead knew. Immanuel by hand took the girl, said, "Damsel, arise." Then the girl alive became, arose, words spoke. The mother, father also, very glad.

Ƴarageduli bular giwir nūga Ƴuddelona turrubulda. Immanuel āro yanani ; būlar muga wīnuƳi. kākūldone, "Immanuel, dūrunni, wurume dāvidu Ƴummilla ! Ƴurrāga Ƴeane." burula giwir goe "kurria ! kurria Ƴindai kakūllego." giwir muga yealo kakūldone "durunni, wurume Davidu, Ƴummilla ! Ƴurraga Ƴeane." Ila Immanuel warine, goe "minna Ƴindai goalle ? minna Ƴaia murramulle ?" Ƴarma goe, "Durunni, wuna Ƴeane Ƴummildai." ila Immanuel Ƴarma mil tāmūlda : baiambu Ƴarma murru Ƴummillego."

Būrula kagil giwīr Immanuel kunmulta. Ƴarma kaogo bindēa yulalle. Ƴarma gīr tulu wīmi, Ƴaragedul tulu Ƴanbīr wīmi. Ƴarma gīr Immanuel wimi ; murra bīrūdūni, dinna biruduni ; tului wirri. Ƴarma tulu tīome, Immanuel tului pindelundai. Yerāla Immanuel baluni. Yerāla giwīr pilari turrur dūni ; Ƴuē dūlirri.

Būllulūi Ƴarma gir Immanuel taonda wimi ; kundawi. Immanuel Ƴūru bābine balūn taonda ; yeālo mālo babine balun taonda ; yeālo Ƴaragedul Ƴuru bābine balūn taonda ; Ƴaragedul Ƴuruko mōron ginyi, warine.

Yerāla Immanuel gir Ƴunagulla-go yanani. .

Giwir Ƴuddelona littraga : bain dinna tungōr, Ƴurribu bange bain ; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone ; baindūl Ƴerma

Another time two men blind sat by the way. Immanuel there came ; the two blind heard, they cried aloud, "Immanuel, King, Son of David, look ! pity us." Many people said, "Have done ! cease ye to cry aloud." The men blind again cried aloud, "King, Son of David, look ! pity us !" Then Immanuel stood still, said, "What you will say ? What I shall do ?" They said, "King, grant us to see." Then Immanuel them eyes touches ; instantly they are able to see.

Many bad men Immanuel seized. They on his head thorns bound. They verily a log laid, another log across they laid. They verily Immanuel laid ; hands they pierced ; feet they pierced ; on log fastened. They the log lifted up, Immanuel on the log hanging. Afterwards Immanuel died. Afterwards a man with spear his side pierced ; blood flowed forth.

In the evening they verily Immanuel in ground laid ; covered up. Immanuel the night lay dead in ground : also one day he lay dead in ground ; also another night he lay dead in ground ; another morning he aliye became, rose up.

Afterwards Immanuel verily to heaven went.

A man dwelt at Lystra ; with sick foot diseased, very ill indeed ; not he could walk. Paul, Barnabas, also there came. Paul was speaking ; the lame man

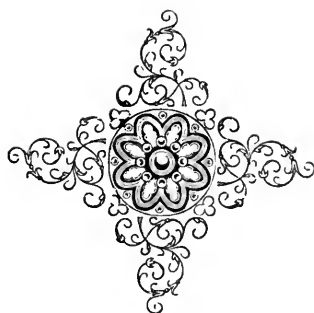
wīnūṇailone. Paul kaia ṇummildone, kakuldone, "waria ṇurriba dinnaga." Tuṇḡōrdūl parine, yanani ellebu.

Burulabu giwir ṇummi, goe "ṇipai!" kākūdone "Baimae bular yarine yealokwai giwir." Paul, Baraba ellibu, buun-ṇunne, kakuldone, "kurria! kamil ṇeane baiame; ṇeane giwir yealokwai ṇindai. ṇeane guiye duri; ṇeane budda ginyi; ṇeane yili ginyi, yealo ṇeane murru ṇurri-ṇillone. ṇeane murru goalda burulabu; kurria ṇindai yealo kagil gigile: berudi warraia, ṇummilla Baiame moron. Baiame ḡr ḡnagulla, taon, burul kolle, kanuḡo minnaminnabul gimobi. Baiame yalwuḡa Baiame."

him was hearing. Paul earnestly looked, he cried aloud, "Stand upright on feet." The lame man leapt, walked also.

Many people saw, they wondered, they cried aloud "Gods two are come down like men." Paul, Barnabas also ran, cried aloud "Have done! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God, verily, heaven, earth, the great water, all, everything made. God always is God" (the same ever).





W A I L W U N :

*The Language of the Aborigines on the Barwan, below the
junction of the Namoi.*





Wailwun,

LANGUAGE spoken on the Barwan, below the junction of the Namoi. It is called "wailwun," from the negative "wail."* It is also called "ŋiumba," from "ŋiā" (speak).

NOUNS.

man	tdhūr	sister (grown)	kāti
woman	{ wīriingar	sister (young)	gidurai
	{ (<i>plural</i>)	spouse	ŋūan
	{ wīriingai	uncle	kānī
father	buba	aunt	māmā
boy	murrukungga	cousin	ŋūlūḡān
girl	māriyungga	truant wife	yanawē
maiden	kuma-dhilā	head	kubōḡā
mother	gūnni	hair	wulla
young woman	nikimikai	forehead	ŋūlū
child	worrū or wūrū	beard	kīr
chief	dūrunmi	whiskers	nārma
little baby	wurūdhūl	moustache	mūlajin
blackfellow	mai-ī	check	tdukkal
white man	wunda	chin	kīr
male <small>(man or other creatures)</small>	mundawā	poll	nān
brother <small>(grown man)</small>	kukkā	eye	mil
brother (child)	kukkāmin	nose	murū

* This word "wail" is pronounced like the English word "wile"—according to the rule at the beginning of the Kamilaroi Grammar.

mouth	ṇundal	great toe	gūnī
lips	willi	adder (deadly)	murai
teeth	wīra	bandicoot	gūrū
tongue	tulle	bat	wībulla-bulla
ear	kuriṇ-gera	cockatoo	mūrai
throat	nuggi	crab	ṇulaga
neck	nirrimirri	cray-fish	kēri <i>or</i> wiṅgar
shoulders	wurrū	crow	wārū
arm	nūrū	cod (fish)	kuddū
forearm	pī	diver <small>(small duck)</small>	tīrmum
elbow	ṇunuka	diver (large)	dūgurū
hand	murra	dog	mirrī
fingers	worria	duck	wīruwurra
thumb	{ ṇunendīr <i>or</i> { ṇuni <small>(mother of fingers)</small>	duck (black)	būdunbā
thigh	durra <i>or</i> dhurra	duck <small>(whistling)</small>	thipaiyu
knee	bundē	duck (red)	gurao-er
foot	dinna	duck <small>(blue winged)</small>	ūlūlū
arm-pit	kilkulbūri	duck (teal)	daraoer <i>or</i> buīga
breast <small>(woman's)</small>	ṇummū	duck (wood)	kūnambi
chest	wirri	duck (spoonbill)	wilidubai
belly	būrī	duck (musk)	kumogumar
navel	gindyūr	emu	ṇūri
leg <small>(below knee)</small>	pīyu	eagle	mullion
calf	kaia	fish (bream)	kumbal
toe	wirria	fish <small>(black bream)</small>	bunṇulla
		fish <small>(small bream)</small>	bērje

fish (best bream)	duggai	Venus (emu)	ḡūri
fish (eat-fish or jew-fish)	dungūr	sky	gunagulla
iguana	duli	ground	tāgun
kangaroo	mūrūi	fire	wi
opossum	kuragi	water	kolle
padymelon	wirū	tree	kogūr
pelican	{ wirēa or gulamboli	gum	guara
pigeon (squatter)	mūnūmbi	ironbark	bigūr
pigeon (crested)	tao-ilgera	pine	gurabā
pigeon (bronze)	yamūr	yellow box	mulli
porcupine	bigabilla	acacia pendula	brī
shrimp	tugāle	bastard myal	yimmu
snake (boa)	muḡun	yam*	{ gunawā or kunōwa
snake (black)	yūkī	fish-ponds	ḡūnnū
snake (brown)	tdhūrū	boomerang	bier
snake (carpet)	yubba	sacred stone	{ wiār
snake (whip)	murai	in the chief's	
swallow	millimārū	possession	
turtle	waienber	death	ḡūriḡi
swan (black)	burrima	enmity	kulgiurun
wagtail	dirijiri	anger	gulgi
sun	dūni or dhūni	astonishment	{ ḡudū-wundū- baigu
moon	giwūr	friendship	maindyūl
stars	girila		

* The yam found near the Barwan is sweet, juicy, and most refreshing. It grows in sand ridges.

PRONOUNS.

I	ṇāttu	ye two	ṇindula
we	ṇēene	ye	ṇindugul
thou	ṇindu	he	mundēwā

ADJECTIVES.

alive	mūun	white	buṇobā
bad	wurai	black	būlui
cold	gunūndai	blue	būlui
good	yīada	red	gīrawil
hot	girrū	yellow	gūnaiṅgūna
old	bugaia	green	gīdyungidyun
sick	wogin	brown	dhugūngūlia
young	dhuhujaimbā		

ADVERBS.

Yes	ṇārū	above	ṇunaowa
No	wail	below	ṇunadhur

VERBS.

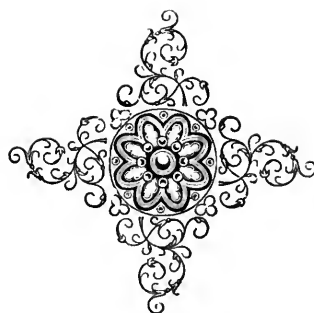
bite	kutulli	sing	būga
catch	mumulli	sneeze	tiga
cough	gunuṅguna	weep	yūṇāni
laugh	gindani		

PHRASES.

I love you
 I hate you
 I do not like you
 I think
 Did you see me ?
 Yes, I saw you
 Ippai built a house
 Murri pulled it down
 Kubbi killed Kumbo
 Kumbo killed Kubbi
 What for ?
 The greatest of enemies

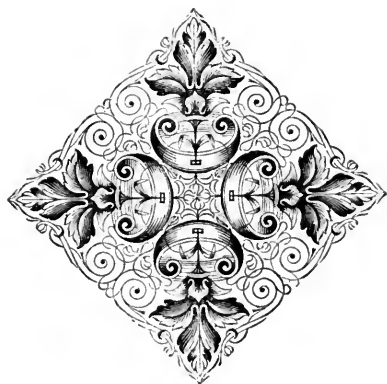
kurridu jinunduy inda
 ṇadunu gumalāgo
 wail du ṇinunda ṇinda
 wīnuyunni
 ṇānāndu dhi ṇāni ?
 ṇārū, ṇudhu ṇāni
 Ippāndu wīre ṇunnu
 Murriṅgu wīrime
 Kubbiṅgu gūmē kumbūyū
 Kumbunṅgu kubbiṅgu gūmē
 minyaṅgo ?
 kulkiwunwungān





KOGAI:

*The Language of the Aborigines to the Westward of the Balonne,
on the Maranoa and the Cagoon.*





Kogai,

LANGUAGE spoken to the westward of the Balonne, on the Maranoa and the Cogoon.

NOUNS.

father	yabūnū	eyebrow	milgul
mother	yaṇānū	eye	dilli
son	andū	nose	o
daughter	būrgul	ear	muṇa
grandson	yāmbīru	mouth	biggi
elder brother	tāgūdilla	teeth	yīra
younger brother	maiandilla	beard	muṇgar
elder sister	munjunnu	throat	aōar
younger sister	bābunnu	neck	ṇūgūn
man (aboriginal)	murdin	shoulder	bira
woman	murendin	arm	dūru
youth	aōla	ribs	bibun
boy	andūn	hand	murra
little girl	ambi	fingers	murda
baby	tūru	thigh	durra
head	būbwa	leg	ōlburr
forehead	bulga	cockatoo	digurri

dog	nūrun	boomerang	wujal
eagle	ōtella	camp	yambai-edēr
emu	ḡūrūin	hut	kūndi
kangaroo	ḡargu	spear	bugga
native companion	ūrrūr	water	āmū
snake (brown)	būmburra		

PRONOUNS.

I	ḡaia	thy	yunu
my	ḡaidhu	he	yeranḡo
thou	inda		

ADJECTIVES.

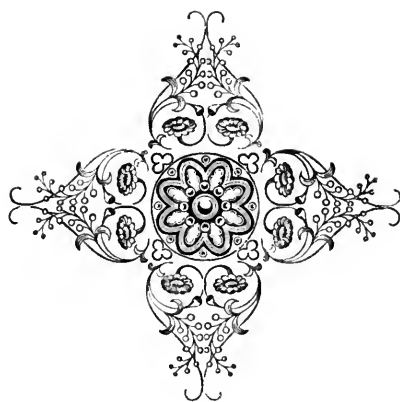
asleep	ōkariḡo	dead	ūladirri <i>or</i> ūlāla
hungry	ābīr	thirsty	āmū-ḡin
weary	ḡḡil	[from āmū, water, with suffix-ḡin, wanting, as in Kamilaroi.]	

VERBS.

beat	onimēala	lose	wombomulla
break	unilgo	put down	īdērburra
come	ūḡūara	pick up	pundēr
eat	watidalulla	run	unbermelgo
go	undawaralgo	see	wottijagulla
hear	imbulloaddi	sing	waralgo
know	imbulgo	smell	ḡutulla
jump	dūmbaia	throw away	ūdubidi-īr
lift	bundalla		

PIKUMBUL:

*The Language of the Aborigines about Calandoon, in Queensland,
on the Weir and the Macintyre.*



Pikumbul,



LANGUAGE spoken about Calandoon, in Queensland, on
the Weir and the Macintyre.

NOUNS.

God.....Anambū or Minumbū.

man (white)	gūn	arm	yāma
man (aboriginal)	mīal	hand	mara
woman	tamar	thigh	mābūn
youth	mollumi	leg	buiyu
maiden	migēdul	cockatoo	giābun
boy	kaa	cuckoo	ḡūḡū
girl	miē	dog	mirri
baby	kāḡūl	eagle	duē
head	kabui	emu	ḡūrūn
forehead	wenda	flies	kūluḡan
eye	mil	frog	durrā
nose	mūru	hawk	kagun
ear	bidna	laughing jackass	kāḡūran
mouth	ḡunda	mosquito	būri
teeth	tīra	opossum	kūbi
beard	yarun	pelican	ḡūlegāli
throat	kurunḡarā	snake (black)	mindar
neck	bimbi	swan	bibū

PRONOUNS.

I	ɲutta	||	my	ɲiē
thou	ɲinda	||		

ADJECTIVES.

bad	wombo	||	hungry	dilgi
black	kūmba	||	thirsty	kolleɲin
full	būɲun	||	white	kao-un
good	wiūmba	||		

ADVERBS.

yes	pika	||	truly	galo
no	yuga	||	hither	yurri

VERBS.

bring	yurri kāɲa	||	sit	ɲinne
catch	yalumul	||	speak	guagga
give	yere ūra	||	stand	kuraga
go	yaboga	||	stand still	mobia
put down	ūrra	||	take up	kandimulla
see	naɲya	||		

DIPPIL:

The Language of the Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, in Queensland.



Dippil.



THE Aborigines about Durundurun, on the north side of Moreton Bay, and thence towards Wide Bay and the Burnett District, speak Dippil. The following words and sentences were taken down from the lips of Davies or Darumboys, a blacksmith, at Brisbane, who spent thirteen years with the blacks, and whose history is narrated by the Rev. Dr. Lang, in his "Cook'sland."

I.—NOUNS.

1. MAN (aboriginal)—dān.

head	kām	chin	yikul
hair	dhella	beard	yeran
forehead	ḡūluḡ	neck	ḡūna
brow	dipinji	breast	āmūḡ
eye	mi	shoulder	kōra
nose	murū	right hand	{ duruin or
mouth	tunka		{ ginning duruin
lips	tambūr	left hand	wottuḡa
tongue	dūnnūm	back	pondur
ear	binung	fingers	biddi
cheek	wāḡḡūm	thumb	biddi winwōr

little finger	biddi dūrumai	hole through	{ murumburri <i>or</i>
belly	dūṇuu	nose	{ kagarabaoīn
hips	kondun	marks on chest	mūlkar
thigh	durran	old man	winyagun
knee	bōn	young man	kippa
leg	puiyu	a crowd of men	miller
foot	jinnuṇ	boy	ūkhūn
heart	dukkū	young boy	bīrwain
liver and bowels	gunnuṇ	baby	methindūm
flesh	baowin	old woman	{ yīrkun, winya-
blood	kukki		{ gun
skin	brābrā	married woman	yīrum
spittle	nuin		

Relationships.

father	bobbin	brother (younger)	wūdhūṇ
mother	ṇavāṇ	sister	yaobūn
son	{ yimmu <i>or</i> muki-	uncle	immo
	{ ver <i>or</i> kumma	aunt	mārūn
daughter	naiber	cousin	yimudheme
brother (elder)	nūn	cousin (female)	kumedheme

2. ANIMALS.

animal	mūrāṇ	bee (small)	dibbin
bat	girramā	bee (large)	turbain
bear	kūlla	centipede	ḡrōwa mūrāṇ

cockatoo	kiggūm
black cockatoo	kulverwā
cod	dōkko
crane	kwowol
dog	wutta
duck	nār
eagle	wūramā
eel	yūlū
emu	ḡuruin
fish (flat tail)	billa
fly	tībiḡ
goose	ḡirriḡ or mulgaoi
grub	puiyim
hawk	kigūm
iguana	warui
iguana (yellow bellied)	} kutyi
jackass bird	kāggū
kangaroo (old man)	} krōman
do. young	durwin
do. female	yimmer
do. (young in pouch)	} wūlbai
do. wallaby	bōāl
do. (do. big)	kūttūwain

kangaroo (female)	nūgāl kuttuwain
do. (scrub k.)	kūlembī
do.	bārrel
do. female	bao-i
do. (female)	} kūmāḡ
kulembi)	}
do. (common)	murri
locust	yilla
mosquito	būmba
mouse	mōbur
mullet	{ kirbibba or
	{ undaiya
opossum	narambi
opossum (black)	kābbila
owl	kuggu
parrot	pēr
pelican	ḡirriḡga
pigeon	koḡkelum
pigeon (bronze-winged)	tāmūr
porpoise	yullu
porpoise (small)	yujun
quail	murrindum
rat	kōḡkolai
scorpion	merinda
shell fish	yimar
shell fish	yuin

shell fish	wuruj	deaf adder	mūnulgum
shell (oyster)	dībir	stingaree (fish)	winwabā
shark	kūlloī	swan	nirriṅ
snake (black)	mūllū	tarantula	thīwa
snake (black deadly)	murrigīr	turkey buzzard	wagun
snake (carpet)	wuṅṅai	turtle	mēbīr
snake (whip)	wirrāwā		

3. MISCELLANEOUS.

apple-tree, a	} species of	yūlayūlo or pōpa	clothes	bumbīr
gum			cloud	mirrin
axe			coast	bukkān
axe (of stone)		muyim	creek	durraṅ
axe-handle		yemar-yemar	(See thigh and arm of tree in Dippil and in Kamilaroi.)	
beginning		womboi	egg	bām
boat		uriunkin	end	tōm
blossom		kumba	end (point)	mūūr
basket		nerida	end (butt)	turbai
bark		wām, wārum	enmity	winderu
box-tree		kumba	fire	gīrā
branch		muṅgamungara	fig	kāburā or bīmēr
bucket		derāṅ	flat (plain)	bīru
bread-fruit		pī	ground	daoēr
boomerang		winum	grease	mārūn
cloak		bērkan	gum (flooded)	yerra
		hella		

gum (forest)	tāmbīr	path	{ ūdhumbil <i>or</i>
gum (blue)	muṅgar		{ guan
honey (white,	} kobbai	pine	gūnum
from small bee)		Pleiades	mūrrinmūrrin
honey (dark,	} gilla	pole	pundai
from large bee)		poison-bark	} dīlkai
hill	waikerdummai	(brush-wood)	
hut	dūrabunnu	poison-bark tree	tummapūrba
ironbark	tōbun <i>or</i> tandōr	rain	yūruṅ <i>or</i> yūroṅ
interior of country	dūnba	reed	kāga
leaves	wūruṅ	river	nūken
lightning	billibīra	root	terbai
lemon (native)	tārum	smell	kābelliman
mark (notch)	tindai	thunder	mūmba
mountain	waiker	taste	kagillaṅōr
mountain range	pondur	to-morrow	bunyīrki
mountain ridge	dūnba	shadow of a tree	tūunūrakālīm
middle	nirrim	scrub (jungle)	dūri
milky way	muin <i>or</i> mūun	shield (light)	gūdmurri
morning star	dirai yīrki	shield (heavy)	yaoūn
nest	wīdhūṅ	smoke	wūlui
net	mērbūṅ	song	yaoūr
netting (act of)	duppi <i>or</i> kupera	spear (light)	kunnai
oak	billai	spear (heavy)	billar
Orion's belt	} kunnai	spear point	nōr
(a spear)		spear wound	kunnuthūm

stick (throwing)	kūtha	victuals	pintja
stick (heavy)	bīnba	water	kōŋ
stick (curved)	nulawa	water (salt)	tiŋ-ŋīr*
stick (fire)	gīradunka	waterhole	nullakōŋgōr
stem	dokko	waterspring	kōŋgowurraim
stone (freestone)	kītta	waves	būriman
stone (black)	mullu	waves (breakers)	bokankūriman
stone (flint)	kūnkum	winter	{ wulladha or wiggin
summer	ŋūrūŋān	yam	tam
swamp	tīkumbi	yesterday	nāmburā
track (of feet)	jinun daoër		

II.—ADJECTIVES.

bad	wuraŋ	many	mūrrin
black	mūlū	new	dullibā
fast	gillawa	old	wurubain
good	gilangūr	round	duruin
heavy	tānkinbūl	short	tālbūr
hungry	kāndū	slow	dhimpe
large	winwōr	small	dummai
light	nundi	tall	kuran
long	kuran	white	kukkul

Comparatives are formed by doubling, as talburtalbur—too short or very short.

* In Turrubul, at Moreton Bay, water is “tabbil”—salt water “tabbilbōŋ, i.e., dead water.

III.—VERBS.

bend	kumaṅgāli	make	{ yūnka or boberen or dūrianker
build	{ bunnin or dūriyankin	run	bitelle
call	buīalle	see	nunyin
come	bain	sharpen	kuriṅēyer
come back	bumgai	sit	ninnai
convey	dandinna	sleep	mībon
fight (with sticks)	kudhera baiyi	spear (to throw)	{ bōnkōg the kunnai)
fight (by pulling hair)	tella baiyi	the kunnai)	
fasten together	bunurrin	spear (to throw)	{ nūrvain the billar)
give	wa	the billar)	
go	yannin	stop	yūnmigo
hang	duṅgillina	spit	nuinbirra
jump	burrain	taste	kābundinna
kill	baigin	thrust out	birra
kneel	bōndabumi	touch	budyā
laugh	wedhewedhā	walk	yenna
lie (recline)	yūnmigo	weep	dūṅgin
lie (tell lies)	yupillime		

IV.—ADVERBS.

back again	buiya	not	bā
here	gai	where ?	wunti? or winta?
long ago	wūrūkūrubra	yes	yoai
no	kabbi		

V.—PRONOUNS.

I,	ŋai, <i>or</i> ai, <i>or</i> ŋutta	that (pointing to it)	numbain
me,	unna	that (in front)	mittenda
to me,	enna	that (behind)	kutyenda
we two,	allen, <i>or</i> ŋullin	that (on the right)	duruinya
thou,	ŋin, ŋinna, inta, indu	that (on the left)	wūdhungeru
ye,	ŋindai	that (above or below)	minda
he,	unda		

DIALOGUES IN DIPPIL.

Ūin wunti yanin ?	<i>You where going ?</i>
Ūai yōwai yanin.	<i>I northward am going.</i>
Ūin winta bain ?	<i>You whence come ?</i>
Ūai bariŋ bain.	<i>I from the south come.</i>
Ūai kāndū ; enna wā.	<i>I am hungry ; to me give.</i>
Ūai bālūn kōŋgo ; enna wā.	<i>I am dying for water ; to me give.</i>
Winyo Magilpi ? Minda bobain.	<i>Where's Magilpi ? There he stands.</i>
Mākoron indu nunyin ?	<i>White men have you seen ?</i>
Yoi.	<i>Yes.</i>
Mākoron wunti yanin ?	<i>White men whither went ?</i>
Dalle winta mākoron yanin ?	<i>How long since white men went ?</i>
Nāmbūr wūrri yanin.	<i>The day before yesterday they went.</i>
Dān murriyu yanin.	<i>The aborigines after kangaroo went.</i>
Dān winta bunna bumgai ?	<i>The aborigines when will come back ?</i>
Bunni yīrki bumgai.	<i>To-morrow morning they come back.</i>
Wūnda kurbunta bumgaigo.	<i>In three days they come back.</i>

Wullin kroigo yengo Boppilkurri.	<i>Let us for opossum go to Boppil.</i>
Wulle winta bunna mārā bago ?	<i>We where them shall roast ?</i>
Bunna nundara.	<i>By and by, on the other side.</i>
Wulle dher mūrrin na mērbāṅ.	<i>We have plenty of nets.</i>
Allin bunna duppigo yango ?	<i>Shall we to set nets go ?</i>
Nulla winta kām bunna-uṅgo ?	<i>Which way are heads to turn ?</i>
Murrinda bunna watungariungo.	<i>Very much to the left.</i>
Ket yenka kānkulli.	<i>On meeting call out.</i>
Bā bītulle ; dhimper ; kānkulle.	<i>Don't run ; take time ; shout.</i>
Minya dhūrā būtēr ?	<i>How many did they kill ?</i>
Mūrrinmūrrin,	<i>Very many,</i>
Krōman kurabunta,	<i>Old men kangaroos three,</i>
Tharuain būdela,	<i>Bucks two,</i>
Yimera boppa,	<i>Does three,</i>
Boäll būdela,	<i>Wallabies two,</i>
Wutta bullana,	<i>Native dogs two,</i>
Wōrōn kalim.	<i>Emu one.</i>
Urru dān bumgain bobbinkurri ba baingingo.	<i>Some blackfellows came here my father to kill.</i>
Bobbin bundu yūnmīgo,	<i>Father asleep lay.</i>
Bobbin kammi bunnaginmain.	<i>Father uncle him awoke.</i>
Dān di yōwai baigin dan barringa ; dan barringa bitellin.	<i>The men of the north beat the men of the south ; the men of the south ran away.</i>
Budela gira budela bālūn.	<i>Four died.</i>
Kumbakabbi, dān di Bimba,	<i>Kumbakabbi, a man of Bimba,</i>

Kām baigin dan di Tōūn.

Dān kerbona durraṅ burin.

Dān da Boppil burain,

Ba unda Dankurri ninnain,

Unda burain dūrigo,

Unda murrinda buiyallin,

Undaru dukkira kaowin.

Wa dan bumgain,

Undaru tankaru kaigin.

Magilpi Boppilkurri yanin yirki,

Unda na burain nunyin ;

Undaru būnman.

Wāllin mēbirgo gu inyago.

Wunti nummulligo ?

Tōm karango yango.

Kumba ṅattu, ṅindu,

Yikki kerbana.

Wā wunna budyigo,

Wīn kwivī.

Wutta wunna budyigo,

Wutta kwivī.

Kai ! budyin !

Wuraka mūrrin ; kai,

Kāmwurrin.

Kai unda bumgain kuruburū.

Head cut from a man of To-un.

Man another thigh was broken.

A man at Boppil was mad,

Not he with men dwelt,

He went mad in to the scrub,

He often cried out,

Himself with knives he cut.

If men came,

He with teeth bit.

Magilpi to Boppil went next day,

He the madman saw ;

*Him he cured, i.e., "bunman" drew
out (the evil).*

Let us for turtles go out.

Where shall we look ?

To Sandy Flat let us go.

Canoe my, yours,

Also another.

And when you find,

You whistle.

I when I find,

I'll whistle.

Here ! found !

Dive plenty ; here

Head first dive.

Here he comes another.

Ūradummain.

Ponderūna wundīna.

Kai mēbīr baigin.

Morbaingo,

Tundar baigi ; gūnaṇ būnma.

Dukkin mōhar,

Wuruma buggo.

Dān buīalle mēbirgo.

He's caught.

On his back turn him up.

Here's a turtle caught.

Roast him,

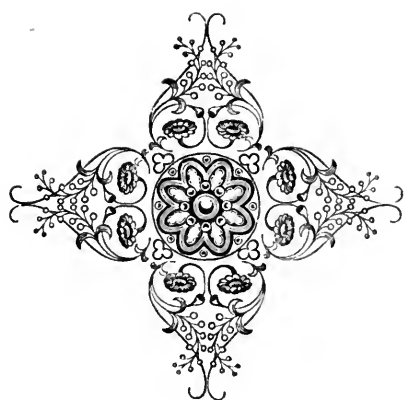
Shell break ; inside take out.

Red hot stones lay,

Put it on the fire.

The men call to the turtle.





TURRUBUL:

The Language of the Aborigines on the Brisbane River.



Turrubul.



HIS language is spoken on the Brisbane River. It does not extend nearly so far as Dippil.

There are in Turrubul, nouns, pronouns, adjectives, verbs, adverbs, and conjunctions. Instead of prepositions, suffixes are employed.

I.—NOUNS.

-du (*suffix*) signifies agency, and distinguishes the nominative which has a verb from the simple name.

Example :—

1st Nominative : duggai a man

2nd Nominative : duggaidu..... a man (*followed by a verb*).

Genitive : duggainūbba ... of a man.

Dative : dugganu for or to a man.

Accusative : duggana a man.

Ablative : duggaibuddi ... with a man.

duggaiti at a man.

duggaida from a man.

Plural : duggatin men, people.

GENDER.

Difference of gender is expressed sometimes by using different words ; as *kruman*, a male kangaroo (largest species) ; *yimma*, female kangaroo.

Sometimes the suffix *-gun* or *-un*, gives a feminine signification, as in the proper family names, *e.g.*, *derwain*, *derwaingun* ; *bundar*, *bundargun*, *bandur*, *bandurun* ; also *nurrij* (son) ; *nurringun* (daughter).

II.—PRONOUNS.

The Turrubul has personal, possessive, interrogative, demonstrative, and indefinite pronouns.

(1.) PERSONAL.

<i>Singular :</i>	1. <i>ɲutta</i> , <i>atta</i> , <i>ɲai</i> , <i>ai</i> , <i>ɲaia</i>	<i>I.</i>
	2. <i>ɲinta</i> , <i>inda</i>	<i>thou.</i>
	3. <i>wunnāl</i>	<i>he, she.</i>
<i>Dual :</i>	1. <i>ɲullin</i>	<i>you and I.</i>
	2. <i>ɲilpūɲ</i>	<i>ye two.</i>
<i>Plural :</i>	1. <i>ɲulle</i>	<i>we.</i>
	2. <i>ɲilpūlla</i>	<i>ye.</i>
	3. <i>wunnalina</i> , <i>wunnale</i> , or <i>wūnyale</i>	<i>they.</i>

(2.) POSSESSIVE.

1. *ɲurribā*..... *my.*
2. *ɲinnubā*

(3.) INTERROGATIVE.

Masculine and feminine : ηandū ? *who ?*

Neuter : minna ? *what ?*

(4.) DEMONSTRATIVE.

This..... duja.

That ηuruja.

(5.) INDEFINITE.

All ηāmbille.

Another kurruba.

Many millen, millenkulle.

III.—VERBS.

The most remarkable feature in the grammar of the Australian languages is the very extensive inflection of the verbs. The voices, active, reciprocal, causative, permissive, &c., are numerous; and the tenses are adapted to express various slight modifications of past and future. Here is one specimen, taken down in the hope, not yet realised, of having opportunity to add many more.

bulkurri..... *to come.*

bulkairi..... *bring, i.e., cause to come.*

INDICATIVE PAST: bulkurri..... *came.*

FUTURE: bulkulliba..... *will come.*

IMPERATIVE: bulka..... *come.*

VOCABULARY.

(Words in brackets are used at Durundurun, near the Glass-house Mountains.)

I.—NOUNS.

1. NAMES OF MOST IMPORTANT OBJECTS.

God	{ Mūmbāl,* Mirīr Burrai Burrāni	moon	{ killen, bābūn, kākurri (ḡaitjuḡ- gil) (ḡudduḡ)
man	duggai	stars	{ mirregin (mirriḡgin)
woman	{ jūdāl (ḡḡgurun) (ḡḡaran)	earth	tār or dār
ghost, spirit, also white man	{ māḡuī, makoron, mudhar	sky	birra
soul	{ ḡūrū, nūrul, tuḡgin	man (white)	{ makoron, makūrḡḡ
devil	{ maowi, maiḡi	woman (white)	tjerran
sun	{ bīḡi (bulūbār), (kuiyar)	aborigines	{ tyān, dān, dumbāḡ, kurrinḡum
		aboriginal man	dan
		aboriginal woman	{ yeran

* "Mumbal" signifies thunder. It is also used as the name of the Great Being who speaks in thunder. So did the Britons, before the introduction of Christianity, worship Taranis (Thunder) as one of the three deities they acknowledged. At Point Macleay, in South Australia, the aborigines speak of "Nurundee" as the supreme God. "Mirir" or "Mirirul" is used in this sense far along the coast to the south, and "Dhurumbulum" has the same meaning at Twofold Bay.

2. MAN : parts of his body.

head	māgūl (kom)	arm (fore-arm)	tāron (wiyebbi)
hair	kabui (kum)	hand	murra (dukkur)
forehead	yīlim (ḡūlūḡ)	finger	killin
eyebrow	{ mithiltin (dippinjun)	finger-nails	mūkkūra
eye	mil, mīa	belly	tiggeri (kūddur)
nose	mūro	thigh	durra (durrūḡ)
lips	tāmburū	knee	bōn (būdn)
teeth	tiēr (duḡḡāl)	leg	pūiyo
cheek	(tūḡgor)	foot	tidna (dinnāḡ)
ear	pidna (pīnāḡ)	blood	kaoūn, giwūr
beard	yeren (yēya)	bone	{ tīrben <i>or</i> tjīrben, { geralgeral, dīḡ
throat	(dūnūḡ)	vein	kaiyūḡ
neck	(ḡurrun)	breath <i>or</i> spirit	gār, ḡuru
breast	tundera (ḡuḡḡūr)	flesh	paigulpaigul
back	toggul	flesh and blood	būdelum
side	kutta	marks in the	{ mulwarra
shoulder	kikka	flesh	
arm (humerus)	yumma (ḡumiḡ)		

3. MAN : his relations.

father	bīḡ, babūn, būba	son	{ nuridmun,
mother	pūḡāḡ, būdāḡ		{ nurriḡ
child	nāmmūl	daughter	nuringun, kīn

wife	{ mirru (dual) mirrūj	grandmother	(kumiŋun)
brother	{ ŋubbuŋa, ābāj, (wuntjimun)	girl	kīn, yurumkun
brother (younger)	duaŋal	little girl	killalān
sister	dāddi, muŋuŋkul	boy	{ mualum, (dūandin, buiyīr
friend (comrade)	uīŋun	baby	mōalam
grandfather	(yuguīpin)	young man	kippa
		full man	mutta

4. ANIMALS—Daoŋn.

bird	mirrūn, daoŋnpin	flies	dūdunburra
breem	ŋullun	jackass bird	kakōwan
butterfly	bālūmbir	kangaroo	(murri)
catfish	ŋāmerikurra	kangaroo (old man)	{ kurūman, g"rūman
cockatoo	kaiyar	locust	dinpīr
black cockatoo	karara, karēr	mosquito	tībiŋ
cock of wood	kao-al	mussel	būkkaoa
crow	wowul, wowa	mussel (large and beautiful)	dūllin
dog	mēyē, mirri	opossum	kubbi
dog (wild)	ŋulgul	pelican	bulualum (ŋirriŋ)
duck	ŋa, nar	sea pigs	yūŋun
eagle	dibbil (būdhār)	shark	poi
eel	tāgun	snake	{ kābul, buī, yūun, (yūwuy, wuŋai)
emu	ŋuyi (ŋurun)	whales	tālūbilla
fish	{ ŋandakul, (kuīyur (ŋundaya)		

5. MISCELLANEOUS NOUNS.

ant-hill	tānmurrin	fern	dūrvin
basket	yirimbin	fig	ŋōaŋā
basket (small)	buŋguŋ, buŋgōm	fig (little)	kunnin
boat	kūndu	fire	{ tālu, kuddum, or kuiyim
boat's deck	kurragutta	grass	{ bungil pungil, bōn
boomerang	barrakadan	grass (long coarse)	walliwallingarāŋ
boots (feet, belonging to)	dinnaŋūba	grass (similar)	wugarpin
bread-fruit	tiuŋgūl	grass (another variety)	tūkkā
bucket	yuppar	grass (rushes)	yīkibbin
bushes	kuddal	hat (head, belonging to)	magulkuba
charcoal	kūroin	hilaman (shield)	kuntan
clay (pipe)	dūllāŋ	herb	kēgirelpin
clay (red)	guiyiŋ	herb (creeping)	dām
club	tabbīr	herb	muttaŋuntunbin
corobbary	yowar	herb (water-weed)	yerrā
day	bīgi	herb do.	nambūr
dung	kudena	herb (fern-like)	yūgai
dung (man's)	bāndiko	hole	mīr
dung (ox's)	gunāŋ	leaf (withered)	wuŋ
dung (dog's)	duŋgul, dūal	light	kittibilla
dust	yārūn	light (of candle)	telja
of dust	yārūntībēr	lightning	{ tudnagain or tunŋgain or tjił
earth (dry)	{ girar, yarun, durrun		
evening	bīgibīrpi		

master	bundūr	river	warril
morning	ḡūnnunubbū	road	{ kulgun or gulwun, tumbar
mud	wōbum	sand	yaruḡ
mug	būnduin	sea	{ pāmirkirri tabbilbōn
name	nurri	shape	ḡōr
necklace <i>or</i>	{ kaiṛbin headband of yellow reeds }	shield	kuntan
net		smoke	dūūn
large fish net		spear	bilan, gunnai
kangaroo net	mērbuḡ	stone	nullungirra
night	ḡūnnū	things	nunantjin
nullanulla (club)	taberi	thunder	mūmbāl, mūgara
potato	gua, gulwāl	trousers ^(high, belong- ing to.)	derrauḡba
quartz pebble	dākki	water	ḡaraoin, tabbil
rainbow	kai-ao-ūr	wharf	mumpa

Various species of Trees.

tree	{ paggum, bāḡūr du (wīlaḡ)	gum (another)	bulōrtum
fig	ḡurai, ḡōaḡā	gum do.	kūndībar
myrtle	{ burutha, tabilpulla	gum do.	muḡgar
gum	gillumbir	oak (swamp)	būndībar
gum (another)	yurra	stringy-bark	tī
gum do.	bunēri	tree blossom	bumbār
		log	burāl, mulliḡ
		dry and dead tree	dulgai

brushwood	dārūm, dillār	another species	burabi
small tree	} bundai	stump	billayīr
bearing a		a red-leaved	} guran tuanpin
black berry		shrub	
another species	kidnabullum	another shrub	dīrbāṅ
do.	bīṅpēr	another shrub	dūrri
do.	būdūgumbin	another ^(water shrub)	duntibbin
do.	wuṅgō	another ^(like raspberry)	kūbbūkubbūran

II.—ADJECTIVES.

alive	milbulpu	good	murrūmba
black	kurun	great	kurūmba
blind	milwāddeli	hungry	waiara
cold	īgil	like	ṅāmba
dark	kūrun	red	kaoīnkaoīn
darling	kunmān	useless	waddeli
eldest	ṅawudenmun	white	buppa

NUMERALS.

1	Kunnar.	2	būdela.	3	muddān.
4	budela budela.	5	muddanbudela.		

ORDINAL NUMBERS.

first	yutta.	second	kurruga.
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III.—PRONOUNS—(SEE GRAMMAR.)

IV.—VERBS.

appear	nūmbāni	meet	dāndiiri
break	būñūñdin	name	nai-iburri
breathe	pui	pity	tūgūl
bring (cause to come)	bulkairi	run	buaraoa ; īgerē
close up	dūllūñtūmurri	say	yari
come	bulkurri ; bā	see	nanni
come back	wīrēpi	send	waiari
covered	kūnkamurri	separate	pūnmāngillin
cut	{ kaii ; kabāri ; kulkurri	set (set) ; will set	{ kurrai ; kurraipuggu
draw out	pūnmān	sit	ñinnen
fly	yūrudūña	shine ; will shine	{ numbai ; numbaipuggu
give	wuddā	sleep	būgān
go	yādeni ; yennan	sleep, put to	buganmurri
grow	{ durun, duruthūña	stop	kagalōm
kiss	dāndildelaiina	swim	yūrudūña
lose	balloteriari	want	yanēri
make	yugāri	work	yakka

V.—ADVERBS.

afar	yūnpāj	long ago	kalōma
afterwards	burru o' pārū	not	yugar (wūkka)
also	ikki	now, at once	berren
altogether	} tāgo ; jāgo	quickly	bānka
completely		there	nām
first	berren	there (very far off)	nā-m
here	goggum	yes	yoai

Adverb of interrogation ēko.

Unlike “yamma” in Kamilaroi, “ēko” is put at the end of the question.



NAMES OF ABORIGINES ON THE BRISBANE.

[The first is the proper personal name ; the second, the family name.]

Bippinerra (bundar).

Dugalantin (bundar) }
Berali (bundar) } old men, brothers, uncles to Bippinerra.

Būrrul (derwain) a very tall man.

Dūrūr (derwain).

Dulluwunna (derwain) son of Birumbirra (bandūr).

Wudnayga (derwain) his wife Bumerum (derwaingun).

Baiiba (derwaingun).

DIALOGUE.

minya inta yuggari ?	<i>What you have done ?</i>
minya inta berren yuggaliba ?	<i>What you now are doing ?</i>
kāhū ! ɲutta kulkulliba	<i>Stop (just now) ! I am cutting</i>
diraɲum bagur	<i>This tree</i>
tagoba or jakoba	<i>Altogether.</i>
ɲutta yuggari berren.	<i>I have finished now.</i>
nām ɲandu ?	<i>There, who ?</i>
ɲurri bulkai minyalūɲ ?	<i>To me bring that thing—what d'ye</i> <i>call ?</i>
wūnyalu yaraman bulkairi.	<i>He the horse brought.</i>
wunyalu nurriɲ waiari	<i>He (his) son sent.</i>
(wēari)	

PARAPHRASES.

From Genesis i., ii., and iii.

Mūmbāl ṇāmbillebu nunāntjin yugāri.

Kālōma bigi yugār, ṇa killen yugār
ṇa mirregin; ṇa daoūn yugar milbūlpū.
Ikki tār, ṇulpa ṇinēdu, tār yugār.

Kurumba Mūmbāl ṇambillebu yugāri.
Tār berren kūrūn, yugar ṇōr ṇinēdu.
Kūrunkūrun wungunti tabbil ṇinne.
Bāgūl yugār dūrūthūṇa tārti, kuddal
yugār, duggatin yugar, yaraman yugar ṇa
murri yugar, ṇurun yugar.

Mumbal ṇambillebu yugāri, muddān ṇa
muddān bigi. Yutta bigi; Mumbal yāri;
“Kittibilla bulka!” Berren kittibilla
bulkurri. Mumbal kittibilla nānni; kitti-
billa murrumba; Mumbal kittibilla pūn-
māngillin kūrunkūrunti. Mumbal kitti-
billa naiiburri Bigi; wunnal kurunkurun
naiiburri ṇūnnū. Bigibīrpi ṇa ṇūnnū-
ṇubbu bigi kunnar.

Bigi kurruga; Mumbal birra yugari.
Bigi muddān; Mumbal yari; “Jam-
billebu tabbil kunnarti wuni; ṇa durrun
nūmbāni.” Burru wunnal tabbil naiiburri
Tabbilbon; Wa durrun naiiburri Tār.
Wunnal bāgūr yugari ṇa bungil; bungil
dūrūn, tār kūnkamurri.

Būdela ṇa būdela bigi; Mumbal bigi
ṇa killen yugari; Wunnal yari; bigi
nūmbaipuggu; burru wunnal kurraipuggu.
Ikki Wunnal mirregin yugari.

God all things made.

Long ago sun not, and moon not, or
stars; and creature not living. Also earth,
we upon it, earth (was) not.

Great God all made. Earth at first dark,
not shape in it. Darkness upon water sat.
Trees not growing on earth, bushes not,
men not, horses not, and kangaroo not,
emu not.

God all made three and three days.
First day; God said; “Light come!”
Instantly light came. God the light saw;
the light was good; God light separated
from darkness. God the light named
day; He darkness named night. Evening
and morning, day one.

Day second; God the sky made. Day
three; God said; “All waters to one
bring; and dry land appear.” Afterwards
He water named sea; and dry land
named earth; He trees made and grass;
grass grew, earth it covered.

Two and two day; God sun and moon
made; He said; sun shall shine; after-
wards it shall set. Also he stars made.

Budela ʔa muddan bigi; Mumbal taoŋpin yugari; taoŋpin wungunti yūrūdūnga. Wunnal kūrūmba tāllūbilla yugari, ʔa baoai ʔa yungun ʔa ʔambille kuīyūr yugari; kuīyūr yūrūdunga tabbiliti.

Muddān ʔa muddān bigi; Mumbal yaraman, bulla, murri, yūwun, kuppi, mirri, ʔulgul, munkimunki, ʔambillebu milbūlpu tarti ʔinedu yugari. Burru Mumbal yari; “ʔulle yugale duggaiʔamba ʔulle; ʔa Wunnal bundūr ʔambillebu tarti, ʔa ʔambillebu nanantjin ʔinēdu.” Berren Mumbal duggai yugari ʔamba Wunnal murrumba. Ikki Mumbal jūndal yugari ʔamba Wunnal murrumba. Mumbal yārūntibēr duggana yugari. Wunnal ʔuru puī kurribunmurri murudi; berren duggai milbūlpūbun; Mumbal duggana naiiburri “Adam.”

Mumbal yari “Yugar murrumba duggai kunnar ʔinnen. Yutta jūndāl wunnaun yuggāle.” Mumbal Adam būggānmurri puīyala daīn. Mumbal ʔirben (tjirben) kūttādibēr pūnmān; Wunnal banka paigulpaigul dūllūʔūntūmurri. Berren Wunnal tjirben kuttadiber pūnmānibēr jūndāna yugāri. Burru Mumbal jundāna bul-kairi duggānu. Adam yari “Kā jundal tjirben tjirbenti ʔurribāti, ʔa paigulpaigul paigulpaigulti ʔurribāti; wunnal jundal ʔurriba.”

Nurri duggai Adam; nurri jundal Iva. Mumbal duggana ʔa jundana yari: “Kjinta tjungul, ʔōaʔā, kunnin, boinyi boinyi, ʔāmbillebu bagulti tulla; ʔūndū kunnar bāgūr ʔūrti jillērdū inta wunna dungama

Two and three day; God birds made; birds upward were flying. He great whales made, and sharks, and sea-pigs, and all fish, made; fish swim in water.

Three and three day; God horse, bullock, kangaroo, snake, opossum, dog, wild dog, sheep, all living creatures on earth dwelling made. Afterwards God said; “We will make man like us; and he master of all the earth, and of all things in it.” At once God man made like Him good. Also God woman made like him good. God of dust man made. He a soul breathed into nostrils; at once man was alive; God man named “Adam.”

God said “Not good man alone to be.” I woman for him will make. God Adam sleep made long lying down. God a bone out of side pulled; He quickly the flesh closed up again. At once He the bone out of side pulled out a woman formed. Afterwards God the woman brought to the man. Adam said “This woman bone of bone mine, and flesh of flesh mine; she wife my.”

Name man Adam; name woman Eve. God to man and woman said: “Ye bread-fruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing you do not of that tree eat. Ye when that

bagurna tulla. Winta winna dungama bagurna tulli, ɲa ɲinta ɲundu balluia bigibu."

Waddeli maguɪ yūunti bulkurri; wunnal yari "Mumbal yari, ɲinta wunna ɲāmbillebu bagulti tulla?" Iva yari: "Mumbal yari ɲulleɲunna; ɲinta tjun-gūl, ɲōaɲā, kunnin, boinyiboinyi, ɲāmbillebu bāgūlti tulla; ɲündū kunnar bagur ɲūrti jillērdū inta wunna dungama bagurna tulla. Winta winna dungama bagurna tulli, ɲinta ɲundu balluia bīgibu. Bagur ɲurti jillerdu tūnbul."

Maguɪ yūunti ɲīnēdu yari, "Winta yugar ballui. Burra ɲinta winna bagurna ɲurti jillerdu tulli, mil ɲinta yuggaipa; ɲinta ɲamba Mumbal." Jündāl ɲuɪpunāng yūun wīnɲugurri; kudna muɪya dūnga bagurna. Burru wunnal pūnmān; ɲa turri, ɲa dugganu widdan; duggaidu turri. Wunnale mil yuggān; wunnale mūɲinpunni; wunnale ɲuruman kuddalti Mumbalnundi, naiya ɲundu ɲullinga.

Mumbal kungaɪn: "Adam, winna inta?" Adam yari, "ɲutta yundum; ɲutta mūɲinpunni, ɲutta ɲuruman." Mumbal yari: "Inta minninji mūɲinpunna? Inta bagurna ɲurti jillerdu turri?" Duggai yari: "Jundal Inta ɲurri widdanibēr, wunnal jundal ɲurri bagurti widdan; ɲa ɲutta turri." Mumbal jundana yari: "Inta minya yugāri?" Jundal yari: "Yuundu ɲunna nulluɲmurri yari; ɲa ɲutta turri." Mumbal duggana ɲa jundana yari: "Ilpūɲ budelabu ballui. Ilpūɲ yārūng kūmbal, ɲa yarung kūmbal ilpūɲ wirrē."

tree eat, even you surely will die that day."

A bad demon into serpent came; he said, "Has God said, ye must not all trees eat?" Eve said: "God said to us, ye breadfruit, fig, little fig, bunya bunya, all trees eat; only one tree in midst standing ye must not that tree eat. Ye when that tree eat, ye surely will die that day. Tree in midst standing forbidden."

The demon in serpent dwelling said "Ye not will die. After you when tree in midst standing eat, eyes your will be well; you like God." The woman believing the serpent heard; heart was longing for the tree. Then she plucked; and ate and to man gave; the man ate. Their eyes saw well; they were ashamed; they hid themselves in bushes from God, see lest us two.

God cried out: "Adam, where art thou?" Adam said: "I was afraid; I was ashamed, I hid myself." God said: "You wherefore ashamed? You the tree in midst standing have eaten?" The man said: "The woman Thou me gavest to be with, that woman to me of the tree gave; and I ate." God to woman said: "Thou what hast done?" The woman said: "The serpent me lies told; and I ate." God man and woman said: "Ye two both shall die. Ye dust only, and dust only ye return.

Wunna bukki wīnunga ; gutta ilpūllāna
yāli ; gutta yugār mudyeri punna ; ya
murrūmba nām-billeŋu.

Immanuel wunnal Mūmbāl-nūbba
nurriŋ ; Wunnal duggai punni ; wunnal
bāllūn gulpunna.

Gulle nām-billebu waddeli ; Mūmbāl
bāndu gullegunna. Mumbal yari : “Wām-
billebu duggatin waddeli ; gutta kālimurri
wunnālina.”

Immanuel yari : “Wunna ŋinta kāli-
mul wunnalina ; ŋunna ŋinta kalimul ;
ŋunna ŋinta būmma, gutta bāllūpa.”

Immanuel wunnal murrumba ; Wunnal
bāllūn gullegunnu ; gulle nām-billebu
waddeli ; gulle mibulpubun ; gullegunna
yugar kalimunna.

Immanuel murrumba ; yugar waddeli
wunalpuddi ŋinēdu. Wunnal paiimbiladin
yuggān : Wunnal mil wullimbadin yuggān ;
Wunnal ŋa pidnaŋūtū yuggān ; Wunnal
kungīr bulgunmurri, ŋa milbulpumurri.

Burru waddeli duggatin Immanuel māni,
ŋa kungīrmurri. Wunnale bāgūr tūbui
kulkurri ; wunnale kurruba bagur kulkurri
ŋa wūnkamurri ; wunnale būdelabo bāgūr-
na nūnni. Wunnale Immanuel māni ; mīr
murradi bimberri ; ŋa mīr tīdnendi bim-
berri. Wā wunnale Immanuel bāgūrti
wune : Wā Wunnal duran bāgūrti : Wā
Wunnal kungīrpun.

Wunnale bulgunmurri bāgūrubba ; tarti
dai-emurri.

Me a little listen to ; I to you will
speak ; I not lies tell ; talk good for all.

Immanuel he is God's son ; He man
became ; he died for us.

We all are bad ; God angry with us.
God said : “All men are bad ; I will
punish them.”

Immanuel said : “Do not Thou punish
them ; me do Thou punish ; me do Thou
smite, that I may die.”

Immanuel he is good ; He died for
us ; we all are bad ; we are alive ; us not
he punishes.

Immanuel was good ; no evil within him
dwelt. He sick people healed ; He eyes
of blind healed ; He also deaf healed ; He
dead raised up, and alive made.

Afterwards bad meu Immanuel seized
and killed. They a tree straight cut down ;
they another tree cut down, and laid
along ; they the two trees fastened. They
Immanuel seized ; holes in hands they
pierced ; and holes in feet they pierced.
And they Immanuel on tree put : and He
was hung on the tree : and He died.

They took him down from tree ; in
ground laid him.

Immanuel ḡnūmbo kungīr daieduḡa ; müdelago Wunnal kungīr daieduḡa ; ḡa ḡūnnu kurruba kungīr daieduḡa : kurruba mudelago Wunnal bulkurrun milbulpun. Burru Immanuel birradi wundāre ; berren Wunnal birradi ḡinneuna. Wunnalu ḡulpāna nanna.

Immanuel that night dead lay ; next day He dead lay ; and night another dead He lay ; next to-morrow He came up alive. Afterwards Immanuel to heaven went up. now He in heaven dwells. He us sees.

From Luke vii. and viii.

Immanuel millendu yana ; ḡa Wunnal yeatuḡa Kapernaūm ; Kapernaūm mīantjun ; ḡuruḡa Kommandant : wunnanūbu duggai paingo daina ; wunnal tjigenti bāllūni. Kommandant Immanuel wīna-ḡurri miantjun ḡīnadu : wunnal duggatin moyumko waiari : “Duggai ḡurriba paingo ; inta bulka ; paii yagulliba.” Duggai bulkurri ; tiggen yali Immanuel bulkullibi. Wunnale yāli, “Kommandant murrūmba duggai.” Immanuel yeatūḡa ḡulle buggā. Wunnale tjigenti bulkurri ūmpiḡa.

Immanuel long spoke ; and He came to Capernaum. Capernaum, a town. There was the chief man : his man sick lay ; he almost dead. The Commandant Immanuel heard in town to be ; he men on message sent, “Man my is sick ; you come ! the sick heal.” The men came ; earnestly asked Immanuel to come. They said, “The Commandant is a good man.” Immanuel went them with. They near came to house.

Kommandant wunnanūba ḡubbuḡa wai-āri ; wunnal yālibe, “Wunna bulkul ; ḡutta yugar murrumba ; wunna ḡinta bulkultu ūmpi ḡurribā. Winta wulla kunnar yā ; ḡinta yā, ‘Wunnal yaraipa’ ; berren wunnal murrumba bai. Wutta baigal kaiabunda : millen duggatin ḡunna ḡūrpiḡa kāwunna : Wutta kunnar yā, ‘ḡinta yerrā’ ; berren wunnal yerri : Wutta kurruba yāli, ‘ḡinta bulka’ ; berren wunnal bulkurri ; ḡutta kurruba yali, ‘ḡinta duḡa yuggali’ ; berren wunnal yuggāri.” Immanuel duḡa pīnaḡ. Birribuḡ bugguru buddai : gillūḡin ūnal ; yari, “ḡutta yugārpo nānni duggai ḡāmba wunnal. Wūndin ḡunna yugar wīnuḡunna. Kār Kommandant ḡunna wīnuḡunna.”

Commandant his brother sent ; he said, “Do not come ; I not am good ; do not thou come to house my. Thou word one speak ; Thou say, ‘Let him be well’ ; at once he well will be. I am a man of power : many men me behind follow : I to one say, ‘Thou go’ ; at once he goes : I to another say, ‘Thou come’ ; at once he comes : I another tell, ‘Thou this do’ ; at once he does it.” Immanuel this heard. He greatly wondered : He turned round ; He said, “I never saw a man like him. Any besides (him) me not believes. Only the Commandant me believes.”

Duggatin Kommandantnūbba wirreni ūmpīṇa; nānna duggana paingo daiida murrūmba wunnal yuggān.

Immanuel tarti bulkurri, Gadara tḡigenti, Galili. Duggai bulkurri mianjunti wunnana ḡadūn. Maguikū barkil wunnal-puddi ḡinedu; wunnal pidna-wuddeli; geraḡ geraḡ yugarpowumbadūḡa; ūmpīḡga yugārpo ḡinnen; wunnal kuḡgirti ḡinne dūḡa. Wunnal Immanuel nānni; kuḡgāin karan wunnalpuddi; yari, "Mīnyāḡo ḡunna ḡinta, Immanuel nurriḡ Mumbāl-nūbba? Inta wunna, ḡutta muīan, inta wunna ḡunna kālimul." Immanuel yari, "Maguī, bulkurri duggai puddi."

Tḡigen wunnana māni, wunnanuba ḡubbuḡ ḡīdne ḡa murra nūnni; wunnal būḡḡurū kamāri. Iḡa maguīdu wunnana kawāne kūdnigulti. Immanuel yari, "Naii ḡinta mīnyā"? Maguīdu yari, "Kurumba mulla." Millen maguī wunnal-puddi kurrin. Iḡāmbille maguī muī-an, "Wunna ḡulleḡunna waialta wunku."

Pigpig millenkolle bippudi tanmunna. Maguī muīan, yari "ḡulle yerrā pigpig, ēko"? Wunnal yari "Yerra." Berren ḡāmbille maguī yeatunga duggaipa pigpigti kurrin; berren ḡāmbille pigpig tubbōrpun īḡēren tubburti bipudi bunkin, ḡa tabbilti wūnuḡin.

Duggatin pigpig inēlta īḡeren mient-jinti; ḡāmbilla yari. Duggaitin miēnt-jintiber yeatūḡa, nānnibēr minna yugari. Wunnal bulkurri; Immanuel nānni; duggai maguī inēlta nānni jidnendi Immanuel-nūbba ḡinēdu, gerang gerang pilla,

The men of the Commandant returned to the house; they see the man sick lying; well him become.

Immanuel to land came, Gadara near in Galilee. A man came from town him to meet. A demon long time in him dwelt; he was mad; clothes not wore; in house not dwelt; he with the dead dwelt constantly. He Jesus saw; he cried out; he fell him before, said "What me thou, Immanuel son of God? Thou do not, I beseech, thou do not me torment." Jesus said, "Demon, come from the man."

Often him it seized; his brother feet and hands tied; he the rope broke. And the demon him drove to the forest. Immanuel said, "Name your what?" the demon said "A multitude." Many demons him into entered. All the demons entertained "Do not us send to the deep."

Pigs many on mountain were feeding. The demons besought, said "We may go to pigs, may we?" He said "Go." At once all demons came, man from the pigs into; at once all the pigs quickly went steep hill tumbled; and in sea were drowned.

The men pigs keeping went to the town; all they told. The men belonging to the town came, they saw what he did. They came, Immanuel they saw; the man the demon had been in they saw at feet of Immanuel sitting, clothes wearing, minp

pidna yuggan wunnal. Wunnale yandain. Duggatin Immanuel-puddi n̄inēdo yari n̄āmbilla. Wambille duggatin tartibēr Gadara bulkurri Immanuel ŋa muñan; yari “Yerrā ŋinta, yerrā ŋinta”; wunnal kurumba yandain. Immanuel yeatuŋa k̄ündūlti, k̄irgūmti wirren.

Burru duggai, maguī wunnalpuddi yādeni, bulkurri Immanuel; yari, “ŋutta ŋintapuđdi ŋinne.” Immanuel wunnalu yari, “yerrā; wirrēr umpiŋgo ŋinnuba; numpa duggaitin taoūn ŋinnu yugariba.” Wunnal yeatuŋa, ŋa duggatin ŋambillaba yari toūn kurumba wunnalu Immanuel yugari. Burru Immanuel k̄irgumti wirē nēbu; duggatin dūtin nānningo; ŋambillabu wunnana ūndaltūŋga.

Duggai, naiī Yaairu, bulkurri; wunnal bunkin tjidna wunnalpuđdi; muñan, yari; “ŋinta bulka umpiŋga ŋurriba: ŋurriba nuringun kunnar kūmbal, berpi k̄in; wunnal barumpa balūni.” Immanuel yari “ŋutta ŋintaba yurri.”

Duggatin k̄ūrūkabari wunnana. Jūndāl paiūmbila; yugarwunnana murrumba yugali; wunnal gūrp̄inje bulkurri; ŋādūn gera ŋgeraŋ Immanuel-nūbba. Bérren kao-un dullan; jūndal murrumba baīn. Immanuel yari “ŋāndu ŋunna ŋadūn?” Wambille yari “yugar ŋutta.” Peter yari; “Bunjeru duggatin ŋinta kurukabari ŋa ŋinta mumma: K̄inta yari ŋāndu ŋunna ŋadun?” Immanuel yari; “Kunnara ŋunna ŋadūn; kaia ŋuttabuddi igeren.”

healed he. They were afraid. The men Immanuel with abiding told all. All the men of the land of Gadara came to Immanuel and besought; they said, “Go thou, go thou.” They much feared. Immanuel came to boat, to other side went across.

Afterwards the man, demon him within, went out, came to Immanuel; said, “I thee with would abide.” Immanuel to him said; Go; return to house thine; show to the men things to thee done.” He went, and to men all said things great to him Immanuel did. Afterwards Immanuel to shore returned, men glad to see Him, all Him were waiting on.

A man, named Jairus, came; he fell down at feet before him; besought, said; “You come to house, my daughter one only, little girl; she almost dead.” Immanuel said, “I with you will go.”

Men flocked around Him. A woman was sick; not her well can they make; she behind came; touched clothes of Immanuel. Instantly blood stayed; woman was well of her disease. Immanuel said “Who me touched?” All said “Not I.” Peter said; Master, men thee flock round and thee press: do you say who me touched?” Immanuel said; “Some one me touched; virtue from me is gone.”

Jūndal nānni yugar wunnal murrumba gurumun; wunnal jikkebele bulkurri; karan tjidnendi wunnalpuddi; ɲa duggatin buddi ɲambillabo yari; “ɲutta ɲinnuba geraɲgeran ɲadun, berren ɲutta paii yug-
gān. Immanuel yari; “ɲurriba nuriɲgun murrumba ɲinta! Ƴinta ɲunna ɲuipunā ɲwīneūɲga; duɲinna inta murrumba.”

Berren duggatin umpiɲga Yaairūnubba bulkurri; yari “nuriɲgun ɲinnuba balūni; wunna ɲundin yāldu.” Immanuel wīna-
ɲurri; yari; “yandai wunna; ɲūndu ɲunna ɲuipunāɲ wīneūɲga; nuriɲgun ɲinnuba murrumba paii yugaipa.” Burru wunnale ūmpiɲga bulkurri. Immanuel wunna duggatina bulgutu ūmpiɲga; ɲūndu Peter ɲa Yakoba ɲa Yohan, ɲa biɲ pudɲaɲ kīn-
nūbba. Ƴambilladu dūɲinnā; yari; “kīn balluni; kīn balluni.” Immanuel yari “wunna dūɲidū: yugar wunnal ballun, ɲundu bugankūmbal.” ɲambilladu ginden; wineūɲari balunibēr. Immanuel ɲambil-
lebu kawāne; wunnal kīn murradi māni; wunnal yambari wunnana; yari; “kīn! bulkurai!” ɲūru wīrepinebu; wunnal banka dulpain. Immanuel yari; “tālkūba wunnanu widda.” Bīɲ ɲa pujaɲ kurrii.

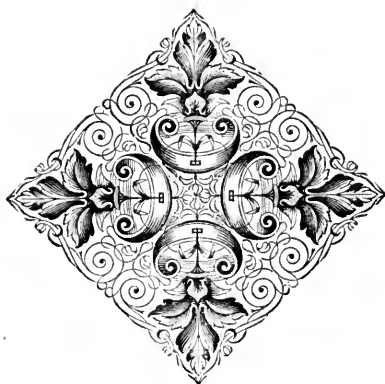
The woman saw not she able to hide herself; she shaking came; threw herself at feet him before, and to the men all said “I your clothes touched, at once I of sickness was cured.” Immanuel said; “My daughter good you; you me believing heard; enjoy thou good.”

Then men of the house of Jairus came; they said, “Daughter your is dead, do not more say.” Immanuel heard; he said; “Fear do not, only me believing hear: daughter thy well of disease shall be made.” Afterwards they to house came. Immanuel would not let people come into house; only Peter and James and John, and father and mother of the girl. All were weeping; they said, “The girl is dead; the girl is dead.” Immanuel said “Do not weep; not she dead; only asleep only.” All laughed; they knew to be dead. Immanuel all put out; He the girl by hand took; He called her, said, “Damsel! come!” the soul returned, she soon sat up. Immanuel said “Food to her give.” The father and mother wondered.



TURUWUL:

The Language spoken by the now extinct Tribe of Port Jackson.



/ Turuboul,



THE Language spoken by the now extinct tribe of Port Jackson and Botany Bay. These words were obtained from Mrs. Lizzie Malone, a half-caste, and were learnt by her from her husband, John Malone, a half-caste, whose mother was of that tribe.

NOUNS.

1. MAN tdhulla.

father	bābuna, bābunna	old man	bangun
mother	ṇubun	old woman	mūldā
children	chājūn	head	kābura
son	bābun	eyes	mě
daughter	gudjērun	nose	nūgūlbundi
sister	{ midjān <i>or</i>	mouth	kommī
	{ mitjun	tongue	tullun
your father's	{ bābmunderun	hand	murramul
children		foot	dunna
you are mine	{ ṇaiawulli	knee	ṇūmūn
(my daughter)			

2. ANIMALS.

kangaroo	burrall	crow	{ metibā or
opossum	kūrūera		{ wārnun
dog	jūgūn	duck	kūndyeri
magpie	gurūgun	black snake	yūnga
		adder	nyumbutsh

3. MISCELLANEOUS.

earth	mūrrun	smoke	kurun gerij
water	bātū	dew	kibīr
fire	wē	night	purā
sun	wirri	food	dunminun
sunshine	wirringulla	creek	turagun
sky	dulkā	sand	wetyut
sea	kuljūra	grass	bumbūr
clouds	kurrū	wind	kūmgūma
rain	bunna	boat	yernera
hut	kūnje	bora (initiatory rite)	wūrūgul

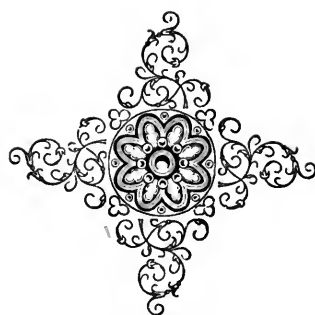
ADJECTIVES.

bad	wirra	red or yellow	kūbur
black	ḡunda	small	murruwulun
good	kullēr	white	tibiūra
large	kaiun		

PHRASES.

I see a kangaroo.
Where?
There he is.
He has caught some schnapper.
He killed a snake.
Run!
Come here quick!
Go away!
Take the dog away;
Bring it here again.
Give me some water.
I will give you some water.
Over the river.
You must!
No.
What do you want?
Why do you look sulky?
You must be
So disagreeable.
Our father here will pray for us.
He brought his sister home.

Wāndagū būrrū.
Wutta?
Wō, ŋo, ŋa ŋullai.
Mānmā wūlimai.
Bunmā mūdā.
Chawā!
Yē yē chōbuŋ!
Yunda!
Waindina miriguŋ;
Waiŋuluŋ ŋa miriguŋ.
Biniŋuŋ bātū or ŋaityūŋ.
Wai ŋai pindwagūŋ bātū.
Wāgū yānbāŋal.
Windiŋuŋ muli!
Mōira.
Ūnijerunbi minku?
Punmakūno wottowiyē?
Wullai rūmka
wirimiŋunin.
Kuraguluk tualene.
Waiŋūlai īa mitjungun.



LANGUAGE OF GEORGE'S RIVER, COWPASTURE, AND APPIN.



HIS Language was spoken from the mouth of George's River, Botany Bay, and for about fifty miles to the south-west. Very few of the tribe speaking this language are left. The information was obtained by the author from Mr. John Rowley, formerly resident at Cook's River (Botany Bay), son of Lieutenant Rowley.

NOUNS.

man (aboriginal)	dullai	namesake	{ damolai <i>or</i> damīli
man (white)	jībagūluṇ	stranger	mai-āl
woman	wirāwi	doctor (sorcerer)	karrāji
boy	{ wongerra <i>or</i> wuṇara	head	kobra <i>or</i> kobberā
girl	werōwi	forehead	kobbīna
father	bīana	eye	mai
mother	waiana	nose	nogra
child	gūrōṇ	mouth	midyea
husband	mollimiṇ	teeth	terra
wife	jīnmaṇ	ear	kurra
brother	bobbina	breast	nābuṇ
sister	wīaṇ	back	gīli
brother-in-law	jambi	stomach	bindi
sister-in-law	jambiṇ	arm	minniṇ
comrade	mittigan	hand	buril

finger	berril	crow	wārgon
leg	mundao-i	duck (black)	yūrānyi
foot	tunna	hawk	būndā
blood	mūla	laughing	} kogunda
kangaroo	būrrū	jackass	
kangaroo (old man)	kao-wālgōŋ	parrot (rosella)	būndelūk
kangaroo (mountain)	wolarū	pigeon (blue)	wonga-wonga
kangaroo (black-brush)	wolabā	pigeon (crested)	mirrāl
kangaroo (red)	gōrēa	pigeon (green)	bao-mā
kangaroo (rock)	wīrain	pigeon (bronze)	gōtgaŋ
kangaroo (rat)	kārnimiŋ	egg	karbin
opossum	wai-āli	fish	mogra
opossum (ringtailed)	būkari	bream	yerrermurra
bear	kūlā	shark (blue)	kon
bear (ground)	wombat	shark (ground)	kwibito
iguana	jindaolā	schnapper	wallami
dog	jūnghō	kingfish	wollogul
horse	{ yaraman	flathead	kaoari
	{ [from "yara"	mullet	worrijāl
	{ throw fast.]	blackfish	kururma
horned cattle	kumbakuluk	eel	burra
pig	tarramūē	oyster	bittongi
cockatoo	karabī	mud oyster	danyā
emu	{ birabain or	black snake	cherribit
	{ biriabain or	mosquito	dubiŋ
	{ murriion	sun	kyun

moon	julluk	itch	gaibāl
stars	kimberwalli	fly-blow	tullibilon
morning	winbin	small-pox	gulgul
night	minni	hoarseness	kūrak
earth	bimmal	house	gunya
water	bārdō <i>or</i> naijun	canoe	nao-i
fire	gōyoŋ	ship	murri nao-i
sea	barrawal	club	{ nullanulla <i>and</i> woddi
rain	wāl-lan	spear	kāрмаi
thunder	mūrongal	spear (small)	duāl
lightning	māngā māngā	fish-spear ^(with prongs)	muttiŋ
dust	dūrīr	throwing-stick	{ womrā
frost	tālārā	for spear	
wind	gūra	boomerang	būmarin
grass	durawoi	shield	hīlaman
smoke	kudjel	gun	jererburra
hill	bulga	net	rao-rao
path	mūrū	fish-line	kurrajon
brush ^(thick wood about a watercourse)	tūga	oar	narrawan
scrub (dry jungle)	jerematta	paper ^(the inner bark of a tree)	kurunderiŋ
south wind	tugra gōrā	cooking	kunnimā
north wind	yūrōka gōrā	opossum rug	budbilli
bulrush	wollogolīn	the bora	yellābī daiālon
opossum rug	budbilli	name	nanti
sore	gīgi	pity <i>or</i> sympathy	mudjērū
boil	būkā		

PRONOUNS.

I	naiya	||	you	ninda
we	junna	||	that	mungān

ADJECTIVES.

afraid	jerron	||	hot	yūrūka
angry	kūlara	||	lean	waraj
bad	wērī	||	large	murri
bald	kombrūknō	||	small	naraṇ
big-bellied	bindimāri	||	old	kaian
brave	muttoṇ	||	stammering	kūrūkabundi
cold	tugrā	||	stupid	binnij-garai
deaf	kūrakabunni	||	stinking (bad)	kūjī
fat	gōrai	||	toothless	tarabundi
grey-headed	warringi kobbera	||	young	mūd-dī
greedy	tullinyuṇ	||	nearsighted	kūjī mai
good	būdjeri	||	cross-eyed	kūrāgain

NUMERALS.

one	wāgūl	||	four	{ blaoeri-blaocri
two	būler or blao-cri	||		{ or būlla būlla
three	blaoeri-wagul	||	five	bullabulla wāgul

VERBS.

burn	kunnet	sleep	nangri
dance	korobra	strike	paibao
die	boi	take	mahan
dive	nallabōgi	throw	yanā
fight	dūrella	tell	paialla
fish	mogra	weep	yunga
give	tōgā	look out !	kwārk !
go	yan	stop here !	wallawa !
hunt	wolbunga	sit down !	nallawalli !
hide	tuabilli	let us go !	nalla yan !
laugh	winna	make haste !	barrao !
shout	kumba	come here	kwai bidja
sing	beria	run away	whū kārndi
spear	turret	run	wū
steal	karāmā		

ADVERBS.

yes	yuin	away	kaundi
no	bēal	far away	wārāwārā
here	bija	by and by	karbo
close by	winnimā		

PHRASES.

tell me your name

your brother

my brother

strike me

the baby is burnt; make

haste

paialla ŋaia nanti

nindi bobina

ŋaia bobina

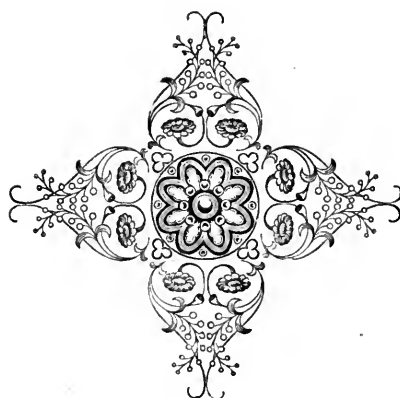
paibao ŋaia

gūruŋ kunut; kuai bija



WODI-WODI:

The Language of Illawarra, from Wollongong to the Shoalhaven.



Wodi-Wodi,



THE language of Illawarra, from Wollongong to the Shoal-haven. These words were taken from Lizzie (half-caste), daughter of a woman of the Illawarra Tribe, and wife of John Malone.

NOUNS.

God	{ Mirirul [from "Mirir," sky]	mouth	kommi
spirit or ghost	gūun	throat	kūrū
white man	jirungaluŋ	chin	wullū
old man	bēungun	teeth	irra
young man	yūrūŋ or banŋuŋ	tongue	tullun
young woman	yīrawīuŋ	shoulder	kōgo
boy	būnbāri	arm	nūruŋ
child	kudjaguŋ	hand	murrumur
little child	murrakaingun	nails	birriŋul
head	wollar	thigh	turra
forehead	ŋūlū	leg	ŋurri
hair	jirra	knee	ŋummu
eyes	moburā or mēr	ance	wutaota
nose	nūgūr	foot	dunna
ear	kūrī	kangaroo	būrrū
		emu	birribain

opossum	kūraora	Pleiades	mullamulluŋ
padymelon	būlūwā	fire	kanbi
dog	mirriguŋ	water	ŋaityūŋ
horse	yarāman	earth	murūŋ
iguana	gindaola	sea	{ kaiuŋ <i>or</i>
laughing	{ kūkārā	{ ŋurrowun	
jackass			
cockatoo	yambai-imba	sky	mirir
black cockatoo	ŋaoarā	cloud	kurrū
pelican	kurūŋabā	rain	yewi
pigeon	wongawonga	smoke	kurūŋguriŋ
topknot pigeon	gūralga	hut	ŋurra, kūndi
native com-	{ gūradawāk	canoe	{ mudyeri <i>or</i>
panion			{ yanaoera
black snake	mūndār	tree	kūndu
brown snake	gūbalāŋ	bark	kuninda
diamond snake	mokka	book (tea-tree bark)	gurrinduruŋ
deaf adder	mujuwich	road	yowuŋ
lizard (small)	dilluŋ	boomerang	wurāŋaiŋ
fish	dun	spear	maiaguŋ
sun	bukuruŋ	fish spear	kullar
moon	tedjuŋ	trees (tea-tree)	bānbān
stars	{ jinjinnuruŋ	do. (ironbark)	bārimā
	{ (sparkling)	do. (swamp oak)	mūmbara
Venus	burāra	do. (forest oak)	wīraluŋ
Sirius	kūrūmūl	do. (honeysuckle)	kūrīja
		do. (pigeonberry)	wulujuŋda

PRONOUNS.

I	ŋaiaguŋ	he	dulla
we	niŋguŋ	that one	naiadulla
you	ŋindiguŋ		

ADJECTIVES.

alive	mūrungulla	grey	yeruŋ gadā
asleep	nuŋguŋ	good	nukkūŋ
awake	baītbā	high	worri
bad	bullīn	hot	bukuriŋ
black	{ ŋundur	large	kaiyuŋ
blue		red	wūrūŋūrūŋ
cold	maiŋ	small	murruwailuŋ
dead	bulier or bulyar	true	kubya
false	mūrii	white	tao-eruŋ
green	nuringuruŋ		

NUMERALS.

one	mittuŋ	six	{ wōwulli bo
two	būlār		{ wōwulli
three	wōwulli	seven	{ wowulli bo
four	bularbular		{ wowulli mittuŋ
five	{ bularbular bo		
	{ mittuŋ		

VERBS.

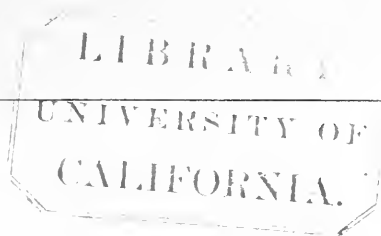
beat	bulmūgan	run	jowā
go down	irribā	make to run	jomunjā
jump up	baitbā	sing	yungamuṇ
leave off	nāwālinna	speak	kamuṇ
lie down	nuṅguṇ	throw down	yurrēr
lift up	kaitbaya		

ADVERBS.

yes	ṇē	here	yai
no	naiyuṇ		

SENTENCES IN WODI-WODI.

Sit down quietly.	Ŭullāri jungīri.
Go and play.	Yunda wariīri.
Don't fight, play quietly.	Jumbunya wariīri.
Let us go.	Nilguṇ yandiniuṇ.
Give me a drink.	Wūndumaia ṇummi.
Give me some food.	Dunman dieri.
I hate you.	Kunnūndīgu, <i>or</i> wirrunmīgun.
I will tell you the truth.	Ŭutbai ēgu.
He will come soon.	Yunūla nūlimun.
He stayed a long time.	Dunuṇ ālle.



WORDS USED AT TWOFOLD BAY.

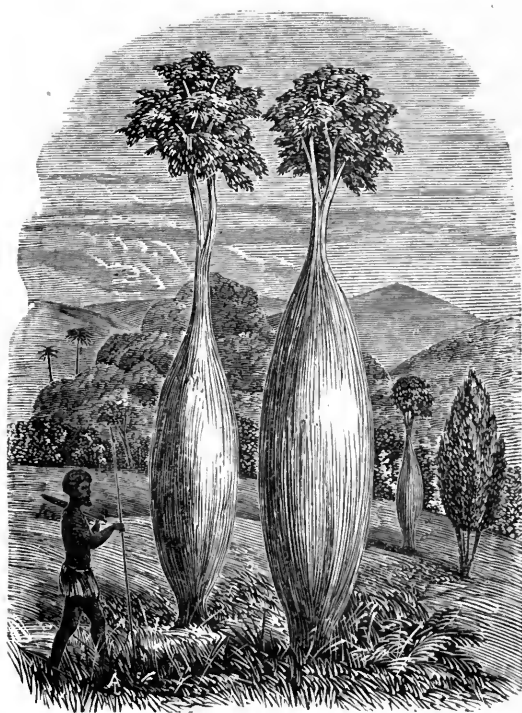
(From Johnny Wyman, an Eden black, in gaol, 14 October, 1864.)

In the language spoken about Twofold Bay, 200 miles south of Sydney, the word for God is "Dhurumbulum."

I	ŋaiadha.
Thou.....	indiga.
I and thou	ŋaiawung.
We three.....	ŋaiowing.
Sin	kurnīna.
Pardon.....	wurnuga.
I shall forgive him.....	īgindaga murada.
I shall not forget it	warinduŋambada.
I shall think of it	winduga.
Father.....	bābā.
Mother	miŋa.
A man courting one's sister ...	kubbo.
A man married to one's sister	tembi.

Proper names of a family :—

Waiāman.....	father.
Dāduŋ and Maiada	brothers.
Māmuŋ	sister.




THE NAMES OF AUSTRALIA AND ITS INHABITANTS.



THE Aborigines of Australia are called, by Kamilaroi-speaking blacks and neighbouring tribes, "Murri"; westward of the Balonne they are called "Murdin," and about the Weir River, "Mial" (Mee-al); along the coast about Moreton Bay the name of the race is "Djān" or "Dān." As they have no knowledge of the extent of the country they inhabit, the names given to the land can only be regarded as the names of small districts. At Cape York, Australia as known to the inhabitants of that coast is called "Kai Dowdai" (which I suppose to mean "Little Country"), in contradistinction to "Muggi Dowdai" ("Great Country"), that is, New Guinea. Mr. M'Gillivray, in his narrative of the Expedition of the "Rattlesnake," gives the above as the names used by the Aborigines for Australia and New Guinea. He renders "Kai Dowdai" Great Dowdai, and "Muggi Dowdai" Little Dowdai. But "Kai" means little in Kamilaroi; and muggi looks like a modification of "murri," great. To those who live near Cape York, and pass to and fro across the Strait, without any means of knowing the real extent of Australia or New Guinea, the low narrow point of land which terminates in Cape York must appear very small, compared with the great mountain ranges of New Guinea. Regarding "dowdai" as a variation of "towrai," a country, I think it probable that "Little Country" was the name given by the Aborigines to Australia. It may

be that those of the race of Murri who first came into this land, passing from island to island, until they reached the low narrow point which forms the north-eastern extremity of this island continent, gave the name Kai Towrai (Little Country) to the newly-discovered land; and as they passed onward to the south and west, and found out somewhat of the vast extent of the country, the necessities and jealousies of the numerous families that followed them forbade their return. The current of migration was ever onward towards the south and west; and, therefore, the north-eastern corner of Australia was always the dwelling-place of a people ignorant of the vast expanse beyond them, and willing to call it still "Kai Dowdai," the Little Country.

This is, of course, only a conjecture. And from the wide difference between the various languages it is not safe to assume that kai and towrai have the same meaning at Cape York as in Kamilaroi. But, as shown in a former part of the work, Kamilaroi is known, in some measure, far to the north of Brisbane. On the other hand, the Aborigines in various parts of the continent point to the north-west as the quarter from which their tribes came. And some travellers' tales have made public a tradition about the first landing of man on the north-west coast of Australia, from Java.



COMPARATIVE TABLES OF WORDS IN TWENTY LANGUAGES.



WITHIN the country intersected by the tributaries of the Darling many languages are spoken, though Kamilaroi is understood by all the tribes. In fact, natives of Port Curtis, to the north, and of Twofold Bay, to the south, with others from various intermediate localities, know enough of Kamilaroi to understand and answer, in that language, such questions as this:—"Yamma jinda Kamilaroi winugulda?" (Do you understand Kamilaroi?) Their answer is, the *Kamilaroi* negative, "kamil."

"Koinberri" is spoken on part of Liverpool Plains and the Castle-reagh River;—"Wiradhuri" lower down the Castlereagh, and over the Wellington District;—"Wailwun" or "Wjumba" on the Barwan for about forty miles below the junction of the Namoi; "Burrumbinya" and "Kuno" and "Wiraiarai" lower down the Barwan; "Muruwurri" is spoken on the Bree, the Culgoa, the Bugaira (Bokhara), and the Narran (tributaries of the Barwan below the Namoi); "Yualarai" is spoken on the Balonne, "Kogai" on the Maranoa and Cogoon (tributaries of the Balonne, coming in from the west and north-west); the "Wongaibun" is also spoken on the Narran; "Wolaroi" (in which "wol" is no) on the Bundarra or Gwydir; "Pikumbul" on the Weir and Macintyre; "Kiniki" and "Paiamba" on Darling Downs.

In the first of the following tables seven of the above-mentioned languages of Queensland and the North-west of this Colony are compared, in a few examples, with Turuwul, the language of the extinct Botany Bay and Sydney tribe, with Wodi-Wodi, the language of Illawarra, with that of George's River, with that spoken about the Lower Hunter and Lake Macquarie (from the Grammar of the Rev. L. E. Threlkeld), with Dippil and Turrubul (spoken at Wide Bay and Moreton Bay, in Queensland), with one of the many languages of Victoria (from a work of D. Bunce, Esq.), and with that of the North-western Coast (as given by Andrew Hume.) The words of Wiradhuri are from a manuscript work by the Rev. James Günther, of Mudgee. The places where some of these languages are spoken are five hundred miles apart, and in the extreme instances about two thousand miles apart. There are many intermediate dialects—probably some hundreds in Australia. The dialects differ so widely that it seems proper to call them, as is done generally in this work, “languages”; but these tables afford evidence that all the dialects spoken in Eastern Australia are either derived from one language or are widely intermingled; and, considering the jealous isolation of the tribes, it is impossible to account for the existence of the same words in Queensland and Victoria by any recent intercourse.

While the preceding pages have been going through the press, my attention has been called by a friend to some information of great interest, contained in a Report by Mr. Edward S. Parker, Protector of Aborigines in the Port Phillip District (now Victoria), printed and bound up with the Votes and Proceedings of the Legislative Council

of New South Wales for 1843. On the 5th January 1843 Mr. Parker wrote thus :—"I have found not less than eight different dialects prevalent among this people, viz.: the *Witowro* in the neighbourhood of Buninyong and Barumbeel, the *Jajowrong* in the country between the Loddon and the Pyrenees, the *Knenknenwurro* in the vicinity of the Pyrenees and to the westward, the *Burapper* among the Mallegoondeet, the *Taoungurong* among the petty tribes north of Mount Alexander and on the Campaspe, the *Nindakkedowrong* to the westward of the Pyrenees, and at least two other dialects, respecting which I do not at present possess definite information, among the Bolokepar and the tribes of the Wimmera. The *Jajowrong* is generally understood by the majority of the Aborigines frequenting the stations. The *Knenknenwurro* prevails among the tribes between the Pyrenees and the Grampians. The *Burapper* is, I have reason to believe, spoken on some parts of the Murray."

The district thus referred to comprises about one-fourth of the Colony of Victoria, toward the north and west boundaries. Mr. Parker gives specimens of five of these dialects. Of the words he gives, forty are subjoined in the second Table for comparison with those in the first Table. Their sound is represented by the mode of spelling used throughout this work.

		NEW SOUTH WALES.						
		Kamilaroi.	Wiradhari.	Wailwun.	Lower Hunter.	Turuwul.	George's River.	Wodi-wodi.
NOUNS.								
Man	giwīr	gibbir	tdhūr	kore	tdhulla	dullai		.....
woman	inar	inar	wiriingā	nukuy		wirawī		.....
young man	kubura							yūrūy
boy.....	birrī	birrin	nurrukunga			{ wunjara or wongerra }		būnbāri
girl.....	miē	inargay	māriyunga			werōwi		.....
baby	kaiyal	wangai	worrū or wūrū	wonnai		gūroy		kudjaguy
Australian abo- riginal	{ murri		maiī					.....
white man.....	wunda		wunda					jirungaluy
father.....	bubā	babbin	bubā	biyungbai	bābunna	bīana		.....
mother	yumba	gūnnibay	gūnni	tunkān	yubuy	waiana		.....
son.....	wurume				bābuy			.....
brother	{ daiadi and gullami }	kagay	{ kukkā (grown up) kukkāmin (boy brother) }	biyyai		bobbina		.....
sister	{ boādi and būri }	muagan	{ kāti or gidurai }		mitjun	wiaj		.....
husband.....	gūlir					mollimiy		.....
wife	gūlir		yūan			jinmay		.....
head	ga or kaoga	ballay	kubōgā	wolluy	kābura	{ kobra or kobera }		wullar
forehead	yulu		yūlū			kobinā		yulu
eye	mil	mil	mit	yaikey	mē	mai	{ mēr or mobura }	
nose	mūrū		mūrū	nūkoro	nūgūlbundi	nogra		nugūr
mouth	ille		yundal	kurrurka	kommi	midyea		kommi
teeth	yīra		wīra	tīra		terra		irra
tongue	tulla		tulle		tulluy			tullun
chin	tāl		kīr	wattun				wullū
ear.....	binna	utha	kuriygera	{ yureuy or turrurkurri }		kurra		kūri
hair	tegul		wulla	{ kittuy or burruy }				jirra
beard	yare	yaran	kīr	yarrei			
neck	nun		nirrimirri	kullenj			

COMPARATIVE TABLE.

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QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogai.	Pikumbul.	Kijki.	Paiamba.	Dippil.	Turrubul.		
murdin	.....	.....	tyan	dān	duggai	kūlinth	giul
mūrendin	tamar	.....	kidn	yīrūm	jūndāl	bagarūk	ginaia
āōla	mollumi	.....	.....	.....	.....	.....	.....
āndūn	kaa	.....	birraja	ūkhūun	mualum	yanyian	būnīa
ambi	migē	.....	ḡumōangān	.....	yurumkun	mūnmūndik	yīradiul
tūrū	kāgūl	.....	tjūku	methindūm	namul	būbūp	wūnāra
murdin	mial	.....	tyān	dān	tyān	kūlinth	.....
.....	gūn	.....	karabi	mākorou	{ magui or mudhar }	.....	.....
yabūnū	.....	.....	.....	bobbin	biḡ and bubā	marmūnth	bubēn
yaḡānū	.....	.....	.....	ḡāvāḡ	pūjāḡ	parbine	milkawina
āndū	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	{ nūn and wūdhūḡ }	{ ḡubunja and duayal }	wunthuloḡ	burgun
.....	.....	.....	.....	yaobūn	{ dadi and muḡunḡkūl }	mollokin	wingren
.....
.....
būbwa	kabui	kabui	.....	kām	māḡūl	kowoḡ	bālgun
bulga	wenda	.....	ḡorogun	.....	.....	.....	.....
dilli	mīl	mīl	.....	mī	mīl, mia	miriḡatha	aiyūa
o	mūru	mūrtu	.....	mūru	mūro	coḡatha	ḡīlun
biggi	ḡunda	mūlindin	.....	tunka	tāmburū	woroḡatha	mūlu
yira	tīra	{ tyitta or jitta }	.....	.....	tier	leoḡatha	tīlua
.....
.....	.....	.....	.....	yikul	.....	ḡondūk	kunūka
muḡa	bidna	binna	.....	binuḡ	pidna	kidnoḡatha	wūtā
.....	.....	.....	.....	dhella	kabui	yarragoḡatha	giddoḡ
muḡgar	yarun	.....	.....	yeran	yeren	yarragondok	garginḡ
ḡūḡūn	bimbi	duḡguin	.....	ḡūna	ḡurrun	koorn	galḡūa

	NEW SOUTH WALES.						
	Kamilaroi.	Wiradhuri.	Wailwun.	Lower Hunter.	Turawal.	George's River.	Wodi-wodi.
NOUNS.							
throat	wūrū	urru	nuggi	.....	.....	.....	kūrū
shoulder	wolār	kanna	wūrru	mirruŋ	.....	.....	.....
arm	būŋun	baggūr	nūrū	{ kōpa and turrūŋ }	.....	minniŋ	nūrrūŋ
haud	murra	marra	murra	.....	murramul	buril *	murramur
belly	mūbal	būrbīn	būri	purrāŋ	.....	.....	.....
thigh	durra	tharraŋ	durra	būlloŋkoro	.....	.....	durrūŋ
leg	puŷyū	būyu	pīyu	{ wolloma and turra }	.....	mundao-i	ŋurri
foot	dinna	dhinnay	dinna	yullo	dunna	tuunna	dunna
(ANIMALS.)							
adder (deadly)	mūdār	.....	murai	tembiribe-en	nyumbutsh	.....	mujuwich
cockatoo	{ biloelā or morai }	murrain	murai	kearapai	.....	karibi	yambai-imba
crow	wārū	{ wagan or wāndyū }	wārū	wākun	{ metibā or wārnūŋ }	wārgon	.....
duck	ŋunumbi	thullur	kunambi	pirama	kūndyeri	yūrānyī	.....
emu	dinōūn	ŋūrain	ŋūri	koŋkoroŋ	.....	{ birabain or murrion * }	biribain
grub	birrā	birgay	.....	.....	.....	.....	.....
kangaroo	bundār	.....	murūi	moanc	burrāl	burrū	burrū
magpie .....	.....	karrū	.....	.....	gurūgun	.....	.....
opossum	matē	willai	kuragi	willai	kūrūera	wai-āli	kuraora
padymelon	murriira	.....	wirū	.....	.....	.....	būlūwa
pelican	gūlamboli	.....	wirēa	karoykaroy	.....	.....	.....
pigeon	tāmūr	wabba	munūmbi	.....	.....	gōtgan	.....
snake (brown)	kāleboi	yarringay	tādhūrū	.....	.....	.....	gūbalāŋ
turkey (buzzard) .....	.....	gumbal	.....	.....	.....	.....	.....
(ELEMENTS, ETC.)							
earth	taon	.....	tāgun	purrai	mūruŋ	binmal	muruy
fire	wī	guyay	wī	koŷyuy	we	goyoy	kaubi
water	kolle	kuliŋ	kolle	kokoŋn	bātū	{ bardo or naiŋoy }	ŋaityuy
sun	yarai	{ yurrūga yurōka }	{ dūni or dhuni }	punnul	wirri	{ keūn and yiluk }	{ bukuruy and wūrri }
moon	gille	giway	giwūr	julluk	tedjuy

COMPARATIVE TABLE.

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QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogai.	Pikumbul.	Kijki.	Palamba.	Dippil.	Turrubul.		
aōar	kurygarā	būkūr	.....	.....	dūnūy	.....	.....
bira	.....	.....	.....	kōra	kika	bāgaroo	kimbika
duru	yāma	.....	.....	.....	tāron	thirrok	bugēr
murra	mara	.....	.....	{ duruin and } wothinga	murra	.....	.....
.....	.....	.....	.....	dūyun	tiggeri	thoroni	gilinta
durra	mābūn	.....	.....	durran	durra	thirroy	dābir
ōlburr	buiyu	.....	.....	puiyu	puiyu	thirroyatha	thurruy *
.....	.....	.....	.....	jinnuy	tīdna	{ geenongatha or } jinojatha	dīmar
.....	.....	.....	.....	manulgum	.....	.....	wurruloy
digurri	giabun	.....	.....	kiggūm	kaiyār	nayūk	qwaulir
.....	.....	.....	.....	.....	wōwul	wa'aj	wuggīr
.....	.....	.....	.....	nār	ya	tūlome	wūmbiluy
yūrūin	yūrūn	.....	.....	yūrūin	yūi	.....	murrūun thūlū
.....	.....	.....	.....	puiyim	.....	patheron	gurbun
yargu	bunbūl	.....	.....	krōman	kurūman	.....	kondūla
.....	.....	.....	.....	.....	.....	barroworn	kurwar
.....	kūbi	.....	.....	narambi	kubbi *	.....	wille
.....	.....	.....	.....	.....	.....	.....	kunar
.....	.....	.....	.....	yirringa	bulualum	.....	gūlūyjun
.....	.....	.....	.....	tāmūr	.....	mūngūbera	dibijoloy
būmburra	duruyul	.....	.....	.....	yūun	kūrnmil	jerūn
.....	.....	.....	.....	wagun	.....	.....	gumbal
.....	.....	.....	.....	daoēr	tar	bik	dārgum
.....	wī	.....	.....	gīra	{ kuddum or } kuiyim	winth	niriala
āmū	bunna	.....	.....	kōy	tabbil	kallijī	kolinutuwā
.....	.....	.....	.....	.....	bīgi	{ yarrrh and no- } winth (see fire)	īra
.....	gille	.....	.....	.....	{ killen and } kākurri	meniyan	gugarūn

NOUNS. (ELEMENTS, ETC.)— <i>continued.</i>	NEW SOUTH WALES.						
	Kamilaroi.	Wiradhuri.	Wailwan.	Lower Hunter.	Turawul.	George's River.	Wodi-wodi.
stars	mirri	girralay	girila	.....	.....	kimberwalli	{ jinjinnuray } (sparkling)
sky	{ gunagulla or yūrū }	murrūbir	gunagulla	.....	dulka	.....	mirir
light	{ tūri and būrian }	ḡallan and yirrin	.....	.....	wiringulla	.....	.....
night	yūrū	ḡurruy	.....	.....	purra	minni	.....
thunder.....	tulumi	murrubarra	.....	mūlō	.....	mūrongal	.....
lightning	mi	miggi	.....	{ pinkun and wottol }	.....	māḡāmāḡā	.....
wind	maier	girrar	.....	.....	kūḡgūma	gūra	.....
dew .....	.....	ḡwoḡ and igurra	.....	.....	kibir	.....	.....
frost	tundar	kallandar	.....	.....	.....	tālārā	.....
sea .....	.....	murrian	.....	.....	kulḡūra	barrawal	{ ḡurrōwun and kainḡ }
cloud	yuro	yurruy	.....	{ yareil and yūra }	kurrū	.....	.....
mountain	kubba	dhirran	.....	.....	.....	.....	.....
district	taorai	.....	.....	.....	.....	.....	.....
bark	tūrā	dhurraḡ	ḡunūmba	.....	.....	.....	kuninda
grass	ḡōārōr	ḡurrūḡal	.....	woiyo	bumbūr	durawoi	.....
honey.....	wadel	ḡarru	.....	.....	.....	.....	.....
milk .....	.....	ḡurroḡ	.....	.....	.....	.....	.....
meat	di	dhin	.....	kara	.....	.....	.....
wood	tūlū	ḡubbun	.....	.....	.....	.....	.....
axe	yūndu	burguin	.....	baibai	.....	.....	.....
hut	kūndi	gullar	.....	.....	kūḡa	ḡunya	{ kūndi and ḡura }
anger	yī-ili	thallai	ḡulgi	.....	.....	.....	.....
hope .....	.....	.....	.....	.....	.....	.....	.....
jealousy.....	būl	.....	.....	.....	.....	.....	.....
love	kaiiai	ḡarruin	.....	.....	.....	.....	.....
North .....	.....	ballima	.....	.....	.....	.....	.....
South.....
East	{ thirrangal or girraḡ-gan }
West	thurbuannanna

COMPARATIVE TABLE.

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[illegible]

NOUNS. (ELEMENTS, ETC.)— <i>continued.</i>	NEW SOUTH WALES.						
	Kamilaroi.	Wiradhuri.	Wallun.	Lower Hunter.	Turuwul.	George's River.	Wodi-wodi.
North-west .....	.....	.....	{ miriiraka or mūrāla }	.....	.....	.....	.....
North wind .....	.....	.....	.....	.....	.....	yūroka gōra	.....
South wind .....	.....	.....	.....	.....	.....	tugra gōra	.....
ADJECTIVES.							
alive	mōron	mūrndhurei	mūn	.....	.....	.....	mūrungulla
bad	kagil	.....	wurai	.....	wirra	wēri	bullin
dead	bālūn	balluin	.....	.....	.....	boi	bulyar
good	murruba	.....	yāda	.....	kullēr	būdgeri	nukkuṅ
hungry	yūhjin	.....	.....	.....	.....	.....	.....
thirsty	kolle-jin	.....	.....	.....	.....	.....	.....
ADVERBS.							
yes	yō	ḡawa	ḡārū	{ e-e and kau-wa }	.....	yuin	ḡē
verily	ḡir	.....	.....	.....	.....	.....	.....
no	kamil	wirai	wail	keawaran	.....	bel or beāl	naiyuj
VERBS.							
beat	{ būmala or būma }	būmara	.....	.....	.....	durella	bulmūgan
drink	ḡarugi	thalarmra	.....	pittulliko	.....	.....	.....
eat	tāli	widyarra	.....	tukkilliko	.....	.....	.....
find .....	.....	ḡamminya	.....	bummilliko	.....	.....	.....
hate .....	.....	waimbillinya	.....	.....	.....	.....	.....
hear	wīnuji	winnaggarra	.....	.....	.....	.....	.....
kill	bālūbūma	ballubunmarra	.....	.....	.....	.....	.....
love .....	.....	ḡarruimharra	.....	.....	.....	.....	.....
run	bunnajunne	bunbunna	.....	.....	.....	.....	jowā
see	ḡummi	ḡanna	.....	nakilliko	.....	.....	.....
sleep	bābi	yurrai-wirinya	.....	ḡarabo	.....	nangri	.....
stand	warine	warranna	.....	ḡarokilliko	.....	.....	.....

* There are several instances of the same word being used with different meanings by separate tribes. Thus "biraban" is eagle on the other word used for emu on George's River, is apparently of the same root as "mullion," which means eagle in Kamilaroi and Wallun. thigh all over Eastern Australia. "Kubbi," a class name—not an animal name—among the tribes speaking Kamilaroi and Wallun, means

COMPARATIVE TABLE.

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QUEENSLAND.						VICTORIA.	NORTH-WEST COAST.
Kogai.	Pikumbul.	Kiŋki.	Paiamba.	Dippil.	Turrubul.		
.....
.....
.....
.....	.....	.....	.....	.....	milbulpu	.....	yīun
.....	.....	ambu	.....	.....	.....	.....	.....
uladirri	.....	.....	.....	.....	bōŋ	murbull	mūnara
.....
ābir	dilgi	.....	.....	.....	.....	.....	.....
amū-ŋin	kolle-ŋin	.....	.....	.....	.....	.....	.....
.....
.....	pika	.....	.....	yoai	yoai	um um	yiluy
.....	galo	.....	.....	.....	.....	.....	.....
.....	yuga	.....	.....	kabbi	yugār	n'uther	gara
.....
onimēala	.....	.....	.....	.....	.....	ja'alburt	tā-wupan
.....	.....	.....	.....	.....	.....	nūbuk	kulinūa
watidalulla	.....	.....	.....	.....	.....	thaŋ garth	yapika
.....	.....	.....	.....	.....	.....	brimbinthon	talū wununda
.....	.....	.....	.....	.....	.....	bullarto n'ud'lam	niltuwa
imbulloaddi	.....	.....	.....	.....	.....	mīrriŋ	ākwiāu
.....	.....	.....	.....	baigin	.....	ja'alburt	kālkūna
.....	.....	.....	.....	.....	.....	.....	maiwiā
unbermelgo	.....	.....	.....	bitelle	buarao-a	gītho-yūarrabuk	kilterūua
wottinagulla	naiya	.....	.....	nunyin	nanni	{ mirambiak nan- gūth }	tīnuu
.....	.....	.....	.....	mibon	būgān		nītalbi
.....	kuraga	.....	.....	.....	.....	umina	nītalbi
.....	.....	.....	.....	.....	.....	.....	taiwūlt

Lower Hunter; "birabain" is emu in the language of George's River and Botany Bay; and "biribain" is emu in Illawarra; "Murrion," So "thurruŋ," given by A. Hume as the word for leg on the North-west Coast, is probably the same as "durruŋ" or "durra," which means opossum, in Turrubul (Moreton Bay), and "kūbi" is opossum in Pikumbul.

	VICTORIA.				
	Witaoro.	Jajaoroŋ.	Ųjenŋenwurro.	Burapper.	Tā-ūyŋuroŋ.
father	pedūriŋettuk	marmūk	marmak	marmūk	warredū
mother	ŋardon ŋettuk	barbūk	barpanorūk	barbūk	barbanūk
son	boran	bobūh	watyepūk	.....	bobūp
daughter	bagorūk	tor-roī	mangapūk	layurūk	bagurū
brother	warnuy	warwūk	warwūk	warwūk	parŋannū
sister	wairŋa ŋettuk	kotūk	kotūgan garūk	kotūk mennūk	bainba:inū
husband	warrŋgur tannū	nannetūk	nannetūk	nannetūk	nangoronū
wife	nannapūngūranūk	marrarbūk	nettargorūk	maternennūk	bimbannū
man	gole	gole	gole	woitu bullar	golīn
woman	bagorūk	ture	bienbiengu bullar	layurūk	badyurū *
black man ...	bangodedūk	bangodedūk	bangodedūk	bangodeyūk	marramgondegū
white man ...	amigīt	amigīt	amigīt	moandīt	amigī
eyes	mirrūk	minnūk	minnūk	minnūk	mingū
ears	wingūk	wimbulūk	wimbulūk	wimbulūk	wiringū
tongue	tallanyūk	tallhūk	tallhūk	talleyūk	tallanū
hand	munangin	munnar	munneŋyūk	munnayūk	munangū
thigh	karrimnūk	karrepūk	karrepūk	karrebū	tarranyū
leg	lūrtamnūk	burapūk	burapūk	burapūk	gūrambū
foot	tinnanūk	tinnanyūk	tinnanŋowūk	tinnanūk	tinnanū
fire	wing	wī	wī	wannap	wī-in
water	moabīt	wonŋeram	katyin	kartīn	parn
earth	dar	dar	dar	dar	bi-ik
stone	lar	lar	lar	lar	moidyerre
sun	mirri	nao-i	nao-i	nao-i	nummi
moon	minyan	yern	yern	wiyingwil	minnun
stars	tūrb baram	tūrt	tūrt	tūrt	tūrt
great	detarbul	ŋuribabūk	murtyowūk	kūrūmandūk	wūrtabūk
little	nani akorū	wanimūk'	wardibūk	murtūk	wikorūk
alive	mūron	mūron	mūron	mūron	mūron
dead	detarwa	deryuy	detyuy	wikin	werregi
good	ko-enebanyūk	talkūk	talkūk	talkūk	wanwangū
bad	nūlam	yurroŋ	yartinyar	yettowarndūk	nūlam
long	nerrim	karpūl	tuwurŋe	tuwarnandūk	yurobot
short	mo-ert	mo-et	mo-et	tuluwandūk	mo-ert
one	koenmo-et	kiarp	kiarp	kiarp	kūptyū
two	bullait	bullait	bullait	bullait	bullarbil
three	bullait par koenmoet	bullait par kiarp	bullait par kiarp	bullait kiarp	bullarbil barbūp
four	bullait bullait	bullait bullait	bullait yewu bullait	bullait bullait	bullarbil bullarbil
yes	yiŋi	yiŋi	yiŋi	ŋaar	ŋari-ia
no	borak	lo-wurruŋ	nullunyer	burapper	targūn

*It is evident that four of the words given for "woman" are the same, with very slight variations, as those given for "daughter." Probably the relation was not clearly understood by those who supplied the words; it may be supposed that these words mean simply "woman."

In this list we find some of the roots that are used in Queensland and New South Wales. "Gole" may be a variation of "kore" (man) in the language of Lake Macquarie. "Wi" (with the variations "wing" and "wi-in"), meaning fire, connects these languages south of the Murray with Kamilaroi. "Dar" (the earth) is found north of Brisbane, in Queensland. "Tallanyūk" (the tongue) is evidently the same in origin as "tulle" and "tullun." "Tarranḡu" (thigh) in Taūḡguroḡ is of the root "durra" heard in many northern languages. "Tinnanūk" (the foot) is a variety of the root "tinna," "dinna," or "tidna"; both these extend over a very large portion of this Colony and of Queensland. "Muron" (alive) is the same root as "morun" or "moron" in Kamilaroi and neighbouring languages. And yet the words for dead are quite different.

The most remarkable root that re-appears in Victoria is "bullait" (two). As in the name Wolger and other words, the European ear has taken the very sharp sound of *r* to be that of *t*; it may be that this word is truly "būllair"; and in one case Mr. Parker gives "bullarbil." It is evidently the "būlār" of Kamilaroi and the "būdela" of Queensland. The words for "one" in Victoria ("kiarp" and "koenmoet") I never heard in any part of this or the northern Colony; but here is the root for two ("bular") extending over all Eastern Australia.

Like the languages on the Upper Darling and its tributaries, "Burapper," south of the Murray, is named from its negative adverb. The most striking difference between these Victorian words and those of more northerly tongues is the frequency with which the thin mutes (p, t, and especially k) end a word. In Kamilaroi every word and every syllable ends with a vowel or a liquid.

The above specimens illustrate this fact,—that the languages of neighbouring tribes differ very much, and yet are connected by words common to both. Wirādhuri and Kamilaroi are very similar, and both are widely spread. I suppose that one word in fifty is the same in Kamilaroi and Pikumbul, and one in eighty the same in Kamilaroi and Kogai. The suffixes are more frequently found the same in several languages.

The words for “the head” differ in almost every language; but “mil,” the eye, and “muru” the nose, are found in many languages.

I believe “durra,” varying only as durrung and durrun, is found all over Australia for the thigh, arm of a tree, or arm of a creek; “puiyu,” the leg, and “dinna,” the foot, are also widely spread, but not so general as durra; while for the arm the words differ in almost every language.

“Murra” or “mara,” the hand, is another very wide-spread word.

The names of some animals, derived from the noises they make, are of course much alike.

The pronouns of the first and second person are nearly the same all over Australia; those of the third person differ much.

- I. In Kamilaroi “*ɲaia*” (*I*); in Wiradhuri “*ɲaddu*”; in Wailwun “*ɲattu*”; in Kogai “*ɲaia*”; in Pikumbul “*ɲutta*”; in Dippil “*ɲai*”; in Turrubul “*ɲutta*,” “*ɲatti*”; South Australia (West), by Captain, now Sir

George Grey, "ɲanya" and "nadjo"; South Australia, by Taihleman, "ɲaii"; at Newcastle, by Rev. L. E. Threlkeld, "ɲatoa"; at George's River "naiya"; in Wodi-wodi (the language of Illawarra) "ɲaiaguɲ."

II. In Kamilaroi "ɲinda" (*thou*); in Wiradhuri and Wailwun "ɲindu"; in Kogai "inda"; in Pikumbul "ɲinda"; in Dippil "ɲin" "inta"; in Turrubul "ɲinta"; S. Australia "ɲinnei" and "ninna"; Newcastle "ɲintoa"; at George's River "nindi"; in Wodi-wodi "ɲindiguɲ."

III. *He* in the above languages is "ɲerma," "yerango," "nila" or "guia," "unda," "wunnal," "bōuntoa," and "dulla."

A comparison of the numeral adjectives in various languages shows this remarkable fact,—that while in every tribe the words for one and three are different, the root word for two is the same in almost all the languages of the eastern portion of Australia. Many of them have no separate word for 4 and higher numbers; but make up those numbers by combinations of 1, 2, and 3.

The languages from "Kamilaroi" to "Wodi-wodi" extend over districts in the N.W. and S.E. of New South Wales more than 600 miles apart; and from the "Kikiki" to the other side of the "Dippil" is at least 300 miles of Queensland.

Kamilaroi.	Wailwun.	Lower Hunter.	Kikiki.	Paiamba.
1...māl	nāgū	wākōl	piēya	kabuin
2...būlār	būlugur	buloara	būdēlā	purāyu
3...gūliba	kūliba	ɲōrō	kunnun	guruamda

Turrubul.	Dippil.	Turuwal.	Wodj-wodj.
1...kunnar	kalim	wākūl	mittuṇ
2...būd ^e lā	būlār	wākūlwākūl*	būlār
3...muddān	{ boppa <i>or</i> kūrbunta }	dūgūl	wōwulli

* Wakulwakul (one-one) is evidently a substitute for the forgotten numeral of the extinct Sydney tribe. And as the next language on the south has "bular," and all to the north and north-west the same root, it is almost certain that the former inhabitants of Port Jackson had also the same root for two. At Portland Bay, on the south coast of Victoria, two hundred and fifty miles west of Melbourne, I found "bular" used for two, while the other numerals were words I had never heard before.



TRADITIONS.



I.—THE CREATOR.

THE greatest of the Australian traditions—that there is one Maker of all things in heaven and earth, who sustains and provides for us all—has been already spoken of. Baia-me (from “baia” to make or build) is the name, in Kamilaroi, of the Maker, who created and preserves all things. Generally invisible, he has sometimes (they believe) appeared in human form, he has bestowed on their race various gifts, and he will bring them before him for judgment, and reward the good with endless happiness.

The Rev. James Günther (of Mudgee), who was many years engaged on a mission to the Aborigines of the Wellington District in this Colony, where the Wiradhuri language is spoken, has recorded in his Grammar of that language this conclusion:—“There is no doubt in my mind that the name Baia-mai (so it is pronounced in Wiradhuri) refers to the Supreme Being; and the ideas held concerning Him by some of the more thoughtful Aborigines are a remnant of original traditions prevalent among the ancients about the Deity.” Mr. Günther states that he has found in what the Aborigines said to him about Baia-mai “traces of three attributes of the God of the Bible, viz. :—eternity, omnipotence and goodness.” He also says “the idea of a future state of existence is not quite extinct among the aborigines.” Some of the more thoughtful expressed to him their belief that “good natives will go to Baia-mai when they die.”

It may be thought strange that the Rev. L. E. Threlkeld, who laboured zealously for years among the Aborigines at Lake Macquarie, near Newcastle, and who has recorded many of their traditions concerning various spirits, has made no mention of any belief entertained by them concerning one Supreme Being. If the blacks of Lake Macquarie had held any such belief as that of the Kamilaroi people in Baia-me, surely Mr. Threlkeld would have heard and recorded it. But as the result of an extensive observation, I believe that the natives of some parts of the interior are superior to those on the coast. The Wiradhuri, Kamilaroi, Wolaroi, Pikumbul, and Kogai tribes may have retained a tradition of this kind, after it had been obscured and utterly lost among the tribes on the coast.

The Rev. C. C. Greenway, who lived some years at Collemungool, in the district of the Kamilaroi-speaking tribes, and made himself conversant with their language and traditions, says, in a letter to the author—"Bhaia-mi is regarded as the Maker of all things, the name signifying maker, cutter out. He is regarded as the rewarder and punisher of men, according to their conduct. He is said to have been on the earth. He sees all; he knows all, if not directly, through Turramūlan a subordinate deity. Turramūlan is mediator for all the operations of Bhaia-mi to man, and from man to Bhaia-mi."

For my own part, before seeing what Mr. Günther and Mr. Greenway had written, I heard of Baia-me from the Aborigines on the Namoi and Barwan. Many of them, when asked concerning any object, such as the river, trees, sun, stars, &c.,—who made these? uniformly and readily replied "Baia-me." And many of them have said to me in answer to questions about him,—as old King Rory of Gingi did in 1871,—"Kamil ŋaia ŋummi Baia-me; ŋaia winuŋulda (I have not seen Baia-me; I hear him)."

In Pikumbul, Baia-me is called Anambū, and by some Minumbū.

The Wailwun blacks, according to Mr. Thomas Honery, of the Upper Hunter, who was brought up on the Barwan, and was familiarly acquainted with the tribe, relate the following ancient traditions:—

Baia-me first made man at Murula, a mountain between the Barwan and the Narran Rivers. He formerly lived among men. And in the stony ridges between those two rivers there is a hole in the rock, shaped like a man, two or three times as large as a common man. In this, it is said, Baia-me used to rest himself. He had a large tribe round him, whom he fed at a place called Mīdūl. Suddenly he vanished from them, and went up to heaven. Still, though unseen, he provides them food, making the grass to grow for them. And they believe he will come back at a future time.

There was formerly an evil spirit called "Mullion" (eagle) who lived in a very high tree, at Girra on the Barwan, and used to come down and seize men and devour them. The people often tried to drive away Mullion, by piling wood at the foot of the tree and setting fire to it. But the wood was always pushed away by an invisible hand; and the fire was of no avail. Baia-me, seeing their trouble, told a blackfellow to get a "murru-wunda" (red mouse) and put a lighted straw in its mouth, and let it run up the tree. This set fire to the tree: and as it blazed up, they saw Mullion fly away in the smoke. He never returned. The smoke from the burning of that tree was so dense that for some days they could see nothing.

Similar traditions have been found in widely distant parts of Australia. In Illawarra from 30 to 100 miles south of Sydney, the supreme Ruler is called "Mirirul."

Mirirul, whose name is apparently derived from "mirīr" the sky, whom therefore we venture to call the Australian Zeus,—is said by the blacks of Illawarra to have made all things. When people die they are brought up to a large tree, where Mirirul examines and judges them. The good he takes up to the sky. The bad he sends to another place to be punished. The women say to their children, when they are naughty, "Mirirul wirrin muniṅ," (Mirirul will not allow it.)

A "Colonial Magistrate," the author of "Remarks on the probable origin and antiquity of the Aboriginal Natives of New South Wales," published at Melbourne, by J. Pullar & Co., says "The Murray [River] natives believe in a Being with supreme attributes, whom they call Nourelle. Nourelle never dies; and blackfellows go to him, and never die again." From the same writer we learn that the natives of the Loddon ascribe the creation of man and of all things to Binbeal. They say that Binbeal subjects the spirits of deceased persons to an ordeal of fire, to try whether they are good or bad. The good he liberates at once; the bad are confined and punished.

At Western Port, in Victoria, there was a tradition that Bonjil, or Pundyil, created men. He formerly lived at the falls of Lallal on the Marabool River; and is now in the sky. Pundyil seeing the earth overrun with serpents, sent his good daughter Karakarok with a long staff to destroy these tormentors of men. Karakarok killed many; but this good work was stopped by the breaking of her staff. As the staff snapped in two, fire came from it, the first fire ever given to man. Presently, however, Wang, an evil spirit in the form of a crow, flew away with the fire; but the good Karakarok restored it.

Mr. Beveridge, in the evidence he gave before the Select Committee of the Legislative Council of Victoria, in 1858, said of the Aborigines "They believe in one all-presiding good Spirit," whom they call "Gnowdenont"; and "they have an idea of a very wicked spirit named Guambucootchaly."

II.—GOOD AND EVIL SPIRITS.

The Aborigines believe in many spirits. "Wunda" is the common name for these among the Kamilaroi and neighbouring tribes. Anything mysterious or supernatural is called "wunda." One of the chief of these is Turramūlan, who acts as the agent of Baiame. In some places, however, Turramūlan is spoken of as an evil being, or an enemy of man. His name signifies "leg-only-on-one-side" or lame. He has a wife called "Mūnī Burrebean" (egg-like, nourishing-with-milk.) She has the duty of instructing women; for they may not see Turramūlan on pain of death. And even when mention is made of Turramūlan, or of the Bora at which he presides, the women slink away, knowing that it is unlawful for them so much as to hear anything about such matters.

"Tohi" is the name for the spirit of man; "bunna" is that part of him which dies. When the bunna returns to dust the "tohi," may become a wunda. The wunda may enter some other body. Wicked men are punished by the degradation of their souls. Their "tohi" may be condemned to animate a beast. But the good are rewarded by their spirits passing into beings of superior condition. And the Aborigines generally acknowledge the superiority of white men by saying that some of the good Murri, after their decease, arise as white-fellows.

Among the Wailwun tribes "Kinirkinir" are the spirits of the departed, wandering over the face of the earth. "Yō-wī" is a spirit that roams over the earth at night. "Wawī" is a snake or a monster, as large as a gum-tree (30 to 40 feet high), with a small head and a neck like a snake. It lives in a waterhole 30 miles from the Barwan; and used to eat blackfellows. They could never slay it. "Murriūla" is a dog-like monster, formerly in the water between the Barwan and the Narran. "Buba" (father) is the name of the first great kangaroo, progenitor of the whole race of kangaroos. His thigh-bone—4 feet long, 7 or 8 inches in diameter, and tapering in form—is carried about by one of the tribes. It was found in the ridges of Murula. The Murui of the tribe (select men) have charge of it.

According to Mr. J. M. Allan, (examined before the Select Committee above mentioned) the Aborigines "believe in the existence of evil spirits, whom they seek to propitiate by offerings. Water spirits are called "Turong"; land spirits "pot-koorok"; another is "tambora," inhabiting caves. These they suppose to be females without heads. The sun (yarh) and moon (unnung) they suppose to be spirits. "Why churl" is their name for a star. They are much afraid of thunder and lightning, calling the former—"Murn-dell." Mr. M'Kellar, on the same occasion, said "They do, according to their manner, worship the host of heaven, and believe particular constellations rule natural causes. For such they have names; and sing and dance to gain the favour of the Pleiades, "Mormodellik," the constellation worshipped by one body as the giver of rain; but if it should be deferred, instead of blessings curses are apt to be bestowed upon it."

Andrew Hume (who stated that he had gone from Queensland across the continent to the north-western coast, and who lost his life early in the summer of 1874, in an attempt to verify his narrative by recovering some relics of Leichhardt, which he said he had seen,—whose statements, though marked by the uncertainty of a man never trained to the habit of accurate report, are certainly entitled to some credit), gave to the writer the following account of the belief held by the natives of the north-western part of Australia. They believe in four deities,—Munnuninuālā, the chief god in the highest heaven, Thāliṅkiawun, his wife, Mulḡianuṅ, her sister, and Mundūala, also called Thilkuma, the fire-god, who will burn up the earth and destroy the bad. He is also the author of plagues and other penal visitations.

III.—TRADITIONS OF THE PAST, AND OF THE FUTURE STATE.

According to Andrew Hume the Aborigines near the north-western coast say that the first people who ever settled on this land were four men (brothers) and their four wives, who came in a canoe from the eastward. After they had been here some time, two of the women expressed a wish to return to their native land. The men strongly opposed them; and the two women secretly took the canoe and went out to sea by themselves. The god, Thilkuma, punished them by throwing a large piece of rock on the canoe, and thus destroyed them. The two men who had thus lost their wives were advised by the other two to go back to their native country and get other wives there. But this they would not do; and some years after, when the daughters of the women who remained were grown up, their uncles (the widowers) seized them and made them their wives.

This was a flagrant breach of a law known to be maintained in this Colony and probably established over all Australia. For this transgression they were driven southward, into a cold and barren country. After some years the Inyao-a (righteous people) of the north-west, being grieved at the misery of their kindred, prayed that they might be forgiven. They were forgiven and were allowed to settle in peace all over the country, on condition that they re-established the law of descent and marriage which they and their fathers had violated. But as a mark of their guilt they were not allowed to speak the same language as the Inyao-a. Hence arose the division of tongues among the Australians. To this day the people in the north-west call themselves Inyao-a, and speak of all the rest of the aborigines as Karnivual (bastards).

To this legend may be added the fact that, both on the Barwan and at Scone, in the Hunter River District, old blackfellows point to the north-west as the quarter from which their ancestors came long ago.

Another legend related by Hume is this, which was told in explanation of the division of the territory among the tribes. Two brothers came and settled in the country. One was good, the other bad. The bad one got up a conspiracy to drive out his good brother; but Thilkuma, the fire-god, came to the help of the latter, and burnt up part of the army of evil-doers. Thilkuma then advised the man to whom he had given the victory to be content with his own territory and live in peace. But the man was greedy of power, and invaded the land of others to the north and the west. After many days fighting, this man fell sick. In his sleep Thilkuma appeared to him, and threatened to destroy him unless he ceased from killing men. Still he persisted in attacking his neighbours. They cried to their god, Dhaigugan, who helped them, and drove back the invader.

Thereupon, to prevent future aggressions, the several tribes received distinctive marks on their breasts and arms, and their boundaries were fixed by rocks, trees, rivers, and mountains.

The "Colonial Magistrate," above quoted, gives the following legend concerning the beginning of the Human Race:—"The natives of Western Australia say that when men first began to exist, there were two beings, male and female,—Wallinyup (the father), and Dovanyup (the mother); that they had a son named Bindinwor, who received a deadly wound, which they carefully endeavoured to heal, but without success; whereupon it was declared that Wallinyup should also die, as his son had died. If Bindinwor's wound could have been healed, the natives think death could have had no power over them. Bindinwor, though deprived of life and buried, did not remain in the grave, but rose and went to the west, across the sea, to the unknown land of spirits, whither his father and mother followed him, and there they have ever since remained."

Bony, the Murri from the Balonne, who gave me the table of numbers up to twenty, declared this as his belief:—"Murruba murri (good men), when they die go up to gunagulla (sky), to be with Baiame. Kagil murri (bad men) never come up any more. He is murruba who speaks gīrū (truth) and is kind to his fellow-men. He is kagil who tells gūnial (lies) and kills men by striking them secretly. It is no harm to kill a man in fair fight."

Billy, a very old blackfellow of Burburgate, whose proper names are Murri Bundar, with the surname Jumera Gunaga, spoke Guñberai (or Koinberi). He told me he received his surname from the place where his father was buried; and that it was a general custom for a Murri to get a name from the place where his father was buried. His father was Ippai Mute, and lived near Wunduba, on Liverpool Plains. In his tribe Murri Duli Wagūra was a chief man. He took the lead in fights, and laid down the law to the tribe. But Billy could not tell how he got his authority. When Billy was a little boy, a Burburgate blackfellow, Charley, was killed by one of the Wee Waa tribe. On this, Gūñ-guēlē (Charcoal), whose inherited names were Murri Gānūr (red kangaroo), called on the Burburgate blacks to go and punish the tribe guilty of the murder. Natty (as the whites call him), now an old man, whose proper names are Murri Ganur Yawīrawiri, was one of the leaders in the fight. They met about fifteen miles above Narrabri. After a great talk they fought till many were killed on both sides. The combatants were painted red and yellow. Their weapons were spears, boomerangs—bundi and berambū, (different clubs)—and shields.

This old man, Billy, told me, as a great favour, what other blacks had withheld, as a mystery too sacred to be disclosed to a white man, that "dhūrumbulum," a stick or

wand, is exhibited at the bora (to be explained hereafter), and that the sight of it inspires the initiated with manhood. This sacred wand was the gift of Baiame. The ground on which the bora is celebrated is Baiame's ground. Billy believes the bora will be kept up always all over the country. Such is the command of Baiame.

The milky way, as King Rory told me, is a worrumbūl, or grove with a watercourse running through it, abounding in all pleasant things, where Baiame welcomes the good to a happy life, where they walk up and down in the enjoyment of peace and plenty. It is "the inside," he said, that goes up to the sky—not the bones and flesh. Sometimes the good come down again to visit the earth. Colonists who have for many years observed the Aborigines, say that it is a common thing for these people, in the prospect of death, to express a cheerful hope of being better off hereafter.

IV.—TRADITIONS OF STARS.

Venus is called W̄indigindōer (you are laughing), or W̄aijikindimawa (laughing at me). Among the squatters occupying the part of the country where these names of Venus are used are some gentlemen of classical attainments; and possibly the idea of the laughing goddess may have been suggested by them. Orion is called Berai-berai (a young man). This young man was said to have been "būrul w̄inūqailun m̄iai-m̄iai" (much thinking, or desirous of young women), when Baiame caught him up to the sky, near to the "m̄iai-m̄iai" (the Pleiades), whose beauty had attracted him. He has a boomerang in his hand, and a ghūlūr (belt) round his waist. One of the m̄iai-m̄iai (the Pleiad which is barely visible) is supposed to hide behind the rest, on account of her defective appearance, and is called gurri-gurri (afraid or ashamed).

King Rory, on a beautiful starry night, in June, 1871, gave me the name "W̄indigindōer" for Venus. He also gave the following information:—"Mars is "Gumba" (fat); Saturn is "wungal" (a small bird); Arcturus is "guēmbila (red). At Gundamine, far away up the Namoi, an old blackfellow called it "Guēbilla."

Canopus, he called wumba (stupid or deaf); I suppose because this beautiful star, while it looks so fair, is deaf to their prayers.

Benemasch and the star next to it, in the tail of the Great Bear, which rise about N.N.E. and set N.N.W., not rising high, but apparently gliding along under the branches of the tall trees like owls, are called nūḡ-gū (white owls).

The Northern Crown is "mullion wollai" (the eagle's camp or nest), with its six young eaglets. When this constellation is about on the meridian, Altair (chief star in Aquila) rises in the N.E., and is called by the Wailwun people "mullion" (eagle).

Shortly after this Vega rises to the N.N.E., and is also called "mullion." These are the parent eagles, springing up from the earth to watch their nest. King Rory used the word "mullionga" of them both, signifying eagles *in action*. The Pleiades he called worrul (bees' nest). Bungula and Agenor (the pointers to the Southern Cross) he called murai (cockatoos). The three principal stars of the Southern Cross are Juu (a tea-tree). The dark space in the sky at the foot of the cross is gao-ergi (an emu) couching.

The Magellan clouds are two buralga (native companions).

Antares is gudda (a lizard).

Two stars across the Milky Way, near Scorpio, are gijeri gā (small green parrots).

The dark space between two branches of the Milky Way, near Scorpio, is Wurrawilburū (a dreadful demon).

The S-shaped line of stars in Serpentarius, between the Northern Crown and Scorpio, is called Mundēwur (the notches cut in the bark of a tree to enable a black-fellow to climb it).

Spica Virginis is gūriē (a crested parrot).

Fomalhaut is gānī (a small iguana).

Corvus (the four stars) is bundar (a kangaroo).

The Peacock's Eye is mūrgū (a night cuckoo).

On the Murray a beautiful legend has been ascribed to the Aborigines, concerning the two pointers, Bungula and Agenor. A flock of turkey-buzzards (commonly called plain-turkeys), used to sport every evening on a plain; but an old cannibal bird watching them, when he saw one weary with the dance, or race, pounced upon it and devoured it. Grieved at the loss of their young birds, the flock met, and took counsel together to remove to another plain. But when they were about to leave, two birds of the same species, from a distance, came up and encouraged them to stay, promising to save them from their persecutor. When evening came, one of these two birds hid himself in the bushes near the old cannibal: the other joined the ring. After a while, this last bird, pretending to be weary, fell down in front of the persecutor, who at once sprang forth to kill him. But the second stranger came to his help, and the two soon despatched the old bird. While the whole flock were applauding the deed, the two deliverers rose up from their midst, and flew higher and higher, until they reached the sky, where they now shine for ever.

TALES IN THARUMBA AND THURAWAL.



THARUMBA is spoken on the Shoalhaven River, in the south-eastern part of this Colony, by the Wandandian Tribe, Thurawal in another part of the same district, south of Illawarra where Wodi-wodi is spoken. Thurawal appears to be the same word as Turrubul and Turuwul, the names of the languages spoken at Moreton Bay and Port Jackson.

The following tales in Tharumba were supplied to the Government by Mr. Andrew Mackenzie, of the Shoalhaven District, for transmission to Professor Max Muller. The first was related by Hugany, an Aboriginal of the Wandandian Tribe; the second by Noleman, of the same tribe.

Jerra Tharumba.

Tutawa, Pulungul.

Wunna puru minilla, wanekundi Tutawanyella; kuritjabunjila ililla thögunko; kunamimbülilla; gubija mirigambila; jukundai murrundohila Pülüngül. Warinmadthai jambinüro mundija kunda bundilla. "Bu! Pulungul ñarinma ñarao-undtha." "Mundija yandthaono binyäro." Murawunko bungailuwa thaorumbrao; bungaluwa ñurawun.

Tütawa pürürüngäla, pürürürürü. Būthülāla Tütawai thulinyo; thitbūlo wakāra guia, ñurawan, kurru. Kūrū gama yanaila. Yaukuṇa, "Kūwai-ai-ai! Pülüngül, kunuṇalūni yai wāukāraṇ, ñarinma kunnumbaithali mundijain purājain. Niruna bunna, kūrūguma!"

Bithaigala karugāndthilla Pülüngül,— "Pulungul wunnamakoin yaawē." "Bu! indigāga bundūgan jinna."

Pulungul karāmbila.

"Wunnama narūnga! Wunnama narūnga!"

Tharumba Story.

Tootawa and Pooloongool.

Out of the oven-hole brought the kangaroo; Tootawa carried it on his shoulder, took it to the camp, roasted it, gave a little to his dog, and carried the biggest part to Pooloongool. Brought stinking meat to his father-in-law and brother-in-law. "Hush! Pooloongool, your son-in-law will hear you." "For meat go, Binyara." To the sea they paddled, the whole party; they paddled to the sea.

Tootawa jumped about with rage, jump, jump, jump. Split Tootawa his tongue; he spat the blood west, east, south, north. The west wind came. They said, "Oh dear! Pooloongool, you must try to get ashore with us; you said a bad word to your father-in-law this morning about the meat. Look at the rain and the wind!"

The pelican said to Pooloongool, "Pooloongool, come here, I'll put you in my canoe." Get along! I'll put you in my canoe."

Pooloongool was getting drowned.

"Put me into the canoe!" Put me into the canoe!"

Yanilowa yakuṇa waukao.

Yerrimbūlo jella, jella, jella, jella, jiik, jiik, jiik, jiik, yapoilla warri wakārain; jellajellunkawēdthū kudjiir wurrākain.

Yaowalli pūrapūndo, kūnyū, bethaigal, pa kuna pa tōra, pa mūnda, pa māra. Jura-bawūlara birura, birrimbaimin Jurabai-wunnaora māra, numbulo jeriwan taora yakūnjo waoari. Kūmari yenna thukia kaor.

Bumbilla ṇurawan Tūtawai punyiri-mūla kumariwaindo yakūnjo waoari, bimira, guia, ṇurawundakurru; yibundaiddo yakūnjo waoari.

Those went to the shore.

The musk duck bailed the water out of his own canoe, dip, dip, dip, dip, drip, drip, drip, drip, went that way to the shore; flapped the lake all the way.

They dived and came up again; the black shag, the white-breasted shag. They dive now for the fish; they fish; they feed in the water all day long. There was no wind in former times; all was calm.

Tootawa brought all that wind that's blowing now all the time from the west, south, east, north; it blows now all the while.

Jerra Thārūmba.

Wunbula.

Nadjiṇajon, Murrumbūl, Mūndtha.

Yanilla Kolumbri, yētbuṇillawa Kollī-jaga Mūṇai; thogun yenna. Yanillawa buṇguto. "Nyeminya, maiirro; irribaoga mirigandtha wenkinbra Murrumbūl Mūndtha."

"Thunnamajali kunjawōṇtuṇala; tukao-ṇa yaniṇa warri thogundtha."

Jiṇa yaiṇjōana warri; jiṇa tharar. "Ijella tukaliṇga, Murrumbula pa Mūndtha. Wirilla munduga mungala; māndthilla jirai kumirgūriṇo miuilla mirigano wurri pūnanjiwōna; mijilla jerai tharar; yanilla ṇurri thogundtha.

Tharumba Story.

Wunbula (a man's name; also, three stars in Canis Major).

The bat, the brown snake, the black snake.

He went away from Columbri, passed Collijaga to Monga; camped there. He went to look for wombat. "There it is; you stay here; I'll go in with my dog, my women, Murrumbool (Mrs. Brown Snake) and Moondtha (Mrs. Black Snake)."

"Our husband makes us tired taking us about; we'll shut him up; we'll go to the camp."

That fellow went in far; that fellow came back. "Those have shut me up, Murrumbool and Moondtha." He heard the fly buzz; waited for him to go out at the little hole, took the dog a long way under his arm; went outside; went right away to the camp.

"Yanaonyi ŋaiunko wenkinbra."

"Pukerijji, jurabaonyi." Yanillawa wurrigāla. "Ma! jurabaona ŋatēnwalla yaoalia naiaga tūlūnya."

Kūlala jerabaddi yaoalia ŋatēnwalla; jerumbaddi murrilaora merero.

Munaorangarila; yaoalia yuinyumbūlo Wunbulērībā.

"Let's go for ants' larvæ, women."

"It's hot, let's bathe." They went close to the bank. "Come on! let's bathe—you on one side, and you on the other, I in the middle."

The barbed-spears spear them on this side and that; the barbed-spears were sticking up.

They went to join the Munowra (constellation) Wunbula, their husband, on the other side.

Jerra Thurawaldhery.

Yirrama Karwēr.

Yandi ŋai karwerullago.

Ūai, yanniŋ kainandha yandhānai.

Kurmunnū, biagaly.

Wunnomainbala kurwery; kurma biagaly ŋobimāta.

Kullymirgaia, biagalywal, ŋōbimata kurwēry.

Yandhānai mumbaianai, kūbaia yirra-main.

Ūaindhānai wurri nadjongo, ūndhumaia dhūrawaia.

Jellunjūranadthanai; yangundaianai; nanyinajellana, yallumbūnyainoi yangundibbala.

Jauagūnalaia, yallumbunga, yangundabillajaia. Jauia warry jaulajilaia, yangundibbala jella.

Jaugūnalaia war-ry bobaradha. Ya jauiānabūlgo thobararalunbilla, ye maunda wunanye.

A Thurawal Story.

The Spirit of the Fig Tree.

"I am going for wild figs."

"Very well; go; go on; start away."

Net, basket.

He picked the figs; filled net and basket.

Cut more bangaly for basket, and filled them with figs.

The spirit comes; catches him; swallows him.

Takes him to the water, drinks, spits out again.

Looks back; tickles him; looks at him, comes back and tickles him again.

Goes away; comes back and tickles him again. A long way goes, comes back and tickles him again.

Goes a very long way to the mountains. He gets up, runs to the sea, and jumps in; the spirit very near catches him.

Kaiūŋoyia yangarūya ya wudjut yendaŋ.

Barungāa thallybunbila ya kurubun
juya yirrama. Karrūgaia "yūinya ya-a-i!"
Karuganbilla.

Gummaŋaimathauakulwaiona. "Yirra-
ma na pulla!" Mudgerypurria. Parrilan-
kanaia, yerrauaŋa, yirribalaia.

Into the sea he goes, the spirit along
the beach walks.

Upon an island he got; to the rocks went
the spirit. He shouted—"Come here!"
Shouted again.

They fetch spears; walk round him.
"The spirit is this way!" The man got
into a canoe. The spirit could not be
found; he went into the rocks; he got
into the hole.

Mullimūla.

Thurawaldheri Kuriālla.

Yenda Jeju mulliwaŋthama Jejuŋko
mullimūla mega yandthannuŋ.

Thullimalaoa kaiuŋgo kundthumaiaoa
paiamingaŋga kaiūnga Pulinjirunŋa
Kānda. Yangao ana Jindaola Murund-
thilanaŋ Guiaii. "Wudthawaiin. yaŋgai?
thuraodamurra yaŋganai ŋurumbanganda;
kubbutgailanganda; piālinūradtha yaŋga-
naoranūrdthundtha. Kulinaianūmai thūri-
naianai mobarūdthu."

Kulabimaianai; meriruŋgo yenaiūwa
Kuranaiwa mamrūdthana.

The Pleiades.

A Thurawal Story.

Came the Moon; was enamoured the
Moon, to the Mullymoola damsels came
he.

They were catching kyoong (a kind of
fish): were roasting (with hot stones)
piaming (a bulbous reed), and kyoong,
at Poolinjirunga, near Kan. They went
to Jindowla. Heard them the Southron.
"Where are they singing about me? I
hear them about me, singing in the gully;
let me have pipeclay to corroborate; sing
that song; let me dance. "I'll spear
you in the eye."

They go under the ground; up to the
sky they went. The sisters became stone.

Jerra Bundūla.

[Told by Bimmoon, of the Ulladulla tribe.]

Yanaoya maraŋji: kulambaroga ma-
raŋji; mujeri, yirraganji. Kutthū kawā
kūrūolan! bungaoga jillunŋo; kūroa
kalapdthun! yanaoga thaoguliwollun
kaoraili; bungayūga kutthūŋo.

The Story of Bundoola.

I go fishing; I am going to spear fish;
my canoe, my fish spear. What a fine
calm sea. I'll paddle over there to the
surf at the rocks; I'll go to the bush, the
sea is too rough; I'll paddle out to sea
again.

Yanūūnye, ma māra nōmbimunnōlo.
Yanuunye, wurruga, wunnianye, bangun-
adtha. Yandthaojina :

“Wudthaolono, ka-ū !

Waiurāga ŋaiia. Yanāga.

Yakulili guiangal,” yaparanu, “jambin-
yuna.

Yanaonye, gumma ginuamaraya ;
kurairi kūlaŋiyema, ny-ao-umbōni, ma
nainjiwanna buttunu murriba.

Yanaonye, jambi, nyaonidtha thun-
buŋaruŋa wulluŋaranya, irrininagaor-
anna.”

Bundilli wenkinoji ŋundiyura, wurri-
galla na, mai-iraji jellowigallu yirrimūla
warrinowarri, kabūtsh ŋūri, minirra ŋūri,
bungoŋ ; yanilla wurriji meriro ; “jergāra
jūwē wurraora indai.” Banboro-gundo.

Murraoga nēnji thōgunda, kūmiranyī
kunniy-yēkumba, murrāi-ōga nēnji ŋaia
thogunda nyaimbioga Bundarwai.

Let us run away, because nasty fish
(are what he gives you). Let us run
away, children, let us leave him when he
goes out far. He follows them.

“Where are you ? holloa !

I hear them over there. I must go
there.

There they are, the Southerners,” he
says, “Our brother-in-law coming.

Let us go, let us make the spear ready ;
all ready ; you are a good marksman ; you
wait here, because this is the path the
kangaroo takes—his road.

Let us go, brother-in-law ; you’ll see
your wife’s country ; you’ll see the great
precipice,”

Bundoola’s wife belonged to that place.
“You come close to the edge ; you stop
here.” They shove him over a good way,
kill him dead. “Rope (vine) ; you catch
hold of the rope.” He comes up a long
way to the top. “Cut the rope : serve you
right : you dead now.” This was at
Banboro.

I’ll go home to my place ; this place is
too rough ; I’ll go a little further. This
is the good habitation. I’ll stop here at
Bundarwa.

In these Thurumba and Thurawal tales, it is easy to see some of the root words which
are used on the Namoi and in Queensland. There are “thulin” or “tullun” (tongue),
“yan” (go), “nanyi” (see), “ŋaia” (I), “indai” (thou) ; “merir” or “mirir” is sky or
top, as in Wodi-wodi ; “bul” means jealousy in Kamilaroi, and the sea in Thurawal.
“Nadjoŋ” (water) is the same root as in Wodi-wodi.

BAO-ILLI-SONGS.



THE first six of the following songs, in Kamilaroi and Wolaroi, with the explanations, were kindly furnished to me by the Rev. C. C. Greenway.

I.

This song was composed in derision of some one of the same tribe, and is a specimen of their sarcastic style.

Wandunago ?
tirree ghilliana,
buḡūn mulliago,
ḡaighīn bular.
Wai murrīn ?
ḡaia warrambria
ḡirri go ma
toh dirraldia.

Who comes ?
large head of hair,
arms crooked,
like two cockle shells.
Is it one of my people ?
on the road he is.

Smoke comes out.

II.

This song was composed to ridicule the conduct of those who frequent the public-house. It shows how the Aborigines adopt English words, and give them their own inflections.

Publikaor wiritheā,
djeamillia mīr mīr,
ḡummildeago karniweandi,
drungilla, tiunal a dūnī.

Public-house screaming,
seizing hips,
he appears, tripped up by a stick,
drunken, stricken with fists.

III.

This song is called a Ugal, or dancing song, to be sung to the dancers on a warlike or festive occasion.

Burran, būrīn, bilar būndī,
Murala berar karnī !
Wakara waroī tubilkā būndīn

Yumbu ! yumbu ! gumil
Warakel munan.

Shield of buree (wood), spear and club,
Throwing stick of berar, bring !
The broad boomerang of Waroee, waist-
belts and pendants of boondin,
Jump ! jump ! use your eyes,
With the straight emu spear.

IV.

The following Ugal is for a more peaceful occasion.

Murri goriah,
Yerāman būraldi,
Wi wi kurral-ah,
Millimbrai kakullah,
Kirawa !

Blackfellow very fat,
Horses driving,
Firewood sawing,
Milking cows crying out,
Looking for them.

V.

This baoilli (in the Wolaroi dialect) is in derision of one belonging to another tribe. His slightness is contemptuously described.

Mulla mulla gha ibbelean būlī
Bunnakunni bunnakunni,
Kiramī gūnman
Dhuddī ŋaia !
Inghil nūmalinni
Būdā Wahnī.

A spirit like an emu, as a whirlwind,
hastens, hastens,
lays violent hold on travelling
Uncle of mine !
exhausts with fatigue,
Then throws him down (helpless).

VI.

Some of their songs are called "ghiribal" (imitation of the notes or actions of animals). This one represents the cry of the black musk duck, or diver (in Kamilaroi—berala.)

Ya ŋaia ŋarīnga.
(repeat ad libitum.)
Puanbu ŋī go
(repeat and transpose, ad lib.)
Mīngo ahikarāi
(repeat).
Ibbī-rī-bī tā-wang-ah !
Whoogh !

(At this last word the cheeks are filled out with the breath, and a sudden explosion ends the "song of the duck.")

VII.

The following "ugal" was sung at various stages along the banks of the Barwan, in 1854, by a travelling band of Aborigines, under the guidance of their Dhurumi. The song and the dramatic performance which accompanied it, were designed to disenchant the places visited,—in other words, as I was told by one of the company, "to drive away dead blackfellows." Most of the performers were marked with red and yellow clay. One was decorated from head to foot. A troop waving boughs in the air, seemed to be charging some invisible foe. And to the tramp of their feet, and the beating of sticks and of hands, a band of women and girls sang all night long these words :—

"Yūrū dhāri ŋē, yūrū dhāri ŋē,
Dūla rāŋa būrulā, yūrū dhāri ŋē !

(This is not one of the languages I am acquainted with. As far as I can judge it means—Come and sing with me ; there are plenty ; come and sing.)

VIII.

The next ugal was apparently composed for the chase.

Diŋa diŋa būrulā,
Murriŋa diburā.

Plenty of wild dogs.
The blackfellows are spearing them.

IX.

The following bao-illi was new and fashionable on the Namoi, in 1871.

Bukkamulli mullimulli,
dubūrjēr wīne.

The ghost was skinning him,
he doubled him up and let him fall.

They sing these short songs to simple and pleasant melodies. Sometimes they repeat the first line six or eight times, sometimes the last; and as they repeat they let their voices fall to a lower key, and then some of them begin again at a high pitch. They keep exact time, and make the different parts, from the lowest bass up to counter-tenor, combine with perfect harmony. Sometimes the effect of such a chorus, by night, on the banks of the river, was wonderfully impressive. To themselves the music appeared to be most exhilarating.

X.

The following is a Wailwun song of defiance, denouncing the black police, on their first appearance at the Barwan.

Mūrāgo mugginga dhi,
Gūria baigo,
Dhini-ligo, Dhini-gandhu
Mini gūrāgo.

Go on, blind, all of ye,
Go on for ever, I hope;
To Sydney, to Sydney,
For ever, Good bye.

XI.

This is a hunting song, in the language of George's River, shouting after the wallaby, bandicoot, kangaroos, and pigeons.

Wolba, wolba, minyā, mundē.
Aṇawē, yukolē, bīroṇ,
Mulē, mullē, wirē,
Wuṅgōr! wuṅgōr!
Kolle miroṇ
Ato mullē!

XII.

A song sung at corrobarees at the junction of the Hunter and the Isis, and describing the knocking down of some one upon the ground, and a word of sorrow for an afflicted wife.

Murrabadai būnmildē,
Ūa dīnga dīngai,
Daon dimi woldina
Gūlir bain de ṇē.

HABITS AND MANNERS OF THE PEOPLE.

FOOD.

NO a European almost every part of the continent of Australia, as seen before the work of civilisation has transformed it, bears an inhospitable aspect. To a sportsman well provided with ammunition, indeed, many a river and lagoon, with its countless swarms of teal and other water-fowl, and its unnumbered fish, offers a perpetual feast. But, compared with other countries, Australia is singularly deficient in fruits, grain, and edible roots.

The problem of sustaining life, which had to be solved by the Australian race, was, therefore, the very opposite of that which was presented to the Polynesian tribes, for whom the islands have brought forth abundantly yams, cocoa-nuts, and many nourishing and delicious fruits. This people had to provide themselves sustenance in a country where many Europeans have perished for want of food and water. And they have managed to subsist, to multiply, and to spread over the whole continent, without any supplies or help from abroad, without any knowledge of the use of tillage, or of the materials under their feet awaiting the appliances of civilization to yield abundant wealth. How have they lived?

The staff of life in nearly all parts of Australia is the opossum, which abounds more than any other mammal. The emu and the kangaroo furnish the most valued meat for the men, and to women and children the use of these is allowed only to a limited extent. Iguanas and native bears supply them with substantial meals. Snakes are eaten by them, and they are very careful in the mode of killing them, to prevent the poisoning of the flesh. Grubs, especially a white fat kind, about three inches long and nearly two inches in diameter, are regarded as choice morsels. Fish constitute an important part of the food of those who live near the sea or upon the rivers. The Darling and its tributaries abound with fine fish. There are various kinds of vegetable food in use. The yam of the country, about the Barwan, is a large root, in flavour and substance something like a water-melon, and though very juicy it grows in dry sand-hills. There is a clover-like plant, the beran, the roots of which (some three or four inches long and half an inch in diameter) they grind between stones and make up into palatable and nourishing cakes. The nardoo, found in central Australia, yields small seeds, which are ground and made into cakes. This was the chief food of the Aborigines on Cooper's

Creek, who kept alive King, the survivor of the Burke and Wills expedition. There are also several kinds of fruit, the waraba, the wild gooseberry, the wild cherry, &c. The most productive fruit-tree in Australia is the bunyabunya. This is a large and very beautiful species of pine, the cones of which grow to the length of eight inches, and are composed of nuts resembling in form, size, and flavour the English chestnut. This tree is found only in a comparatively small part of Queensland, where it grows in thick forests.

They have many exact rules as to the different species of animals that may be eaten at different stages of life.

The most common implements by which the natives get their food are the boomerang, various kinds of clubs, spears of different size and form adapted to the several uses to which they are put, and fishing nets. All these display considerable ingenuity and industry. The boomerang is unquestionably a marvellous invention for a people who are reputed to be the least intelligent on the face of the earth. Its peculiar curve, which gives it the property of returning from a distance of several hundred feet to the hand of the thrower has furnished a very interesting problem to mathematicians, and has suggested a modification of the steam-ship screw propeller.



INSTITUTIONS AND LAWS.

I.—THE BORA.

THE great national institution of the Australian Aborigines is the Bora—by some pronounced Boor-rah,— the rite of initiation into the duties and privileges of manhood. The sacredness of this immemorial rite, and the indispensable obligation to submit to it are most deeply impressed on the minds of the young Aborigines. Even when they enter the service of the squatters or the settlers, and so in great measure break off from association with their own people, they seem to be bound by an irresistible spell to submit, at the prescribed time, in spite of all that can be done to dissuade them, to their national rite.

The Bora is held whenever there is a considerable number of youths of an age to be admitted to the rank of manhood. Old Billy Murri Bundar, at Burburgate, told me that the Creator, “Baiaame,” long ago, commanded the people to keep the Bora, and gave them the Dhūrumbūlum, or sacred wand, for this purpose. He said any one of the men might demand that a Bora be held. Then they consult as to the place, and choose one of their number to be the dictator or manager of the solemnity. This dictator sends a man round to all the tribes who are expected to join in the ceremony. This herald bears in his hand a boomerang and a spear with a murriira (padymelon) skin hanging upon it. Sometimes all the men within twenty miles are summoned; sometimes a much larger circuit is included. And, as my venerable informant, Billy, told me, every one that is summoned *must* attend the Bora, even if he have to travel a hundred miles to it. It is so done, he said, all over the country, and always will be. The dictator chooses a suitable spot for the purpose, and fixes the day for the opening of the ceremony. The ground is regarded as consecrated to Baiaame, and his will is obeyed in carrying out the service. Notice is given three weeks at least, sometimes three months before the ceremony begins. During the interval the trees on the chosen ground are ornamented with figures of snakes and birds cut with the tomahawk.

When the appointed time is come, the men leave their camps, where the women and youths and children remain. The men assemble at the selected spot, clear away all bushes, and make a semi-circular embankment, or fence. This being done, some of the men go to the camps, pretending to make a hostile attack, on which the women run away, with the children. The young men, and boys over thirteen, go back with the men to the Bora.

Very few Europeans have been allowed to witness the proceedings at the Bora. One who was permitted to be present, Mr. Thomas Honery, of the Upper Hunter, described the whole process to me. In the year 1862, Mr. Honery, then a boy, was present at a Bora, held between the Barwan and the Lower Castlereagh. There he found a place cleared and surrounded with bushes, laid as a fence, like a sheepyard. Within the enclosure were three old men. About twelve youths were waiting to be "made men." These youths had been seven or eight months under strict rule, eating only certain prescribed food, and partially secluded from social intercourse. When they came up to the scene of the Bora, they lay down flat upon their faces, and were covered with a cloak. Two of the old men then came outside, one remaining within.

Then the youths were called up, one at a time; and each of them, when called, leapt over the fence, and took up a piece of string with a bit of wood at the end, which he whirled round with a whizzing sound, three times. He then jumped out and another was called upon by the old men, and jumped in. While one was within the enclosure the others remained lying on the ground, covered with the cloak; and as soon as one came out he fell on his face, and was covered up again. This preliminary ceremony ended, they were allowed to go about, but not to leave the neighbourhood, for a week. The old men kept a strict watch over them, to prevent their going off, or eating any forbidden food. At the end of the week they assembled again, and all the three old men went inside the enclosure, and again called in the youths one by one. As each came in one of the old men flogged him as hard as he could with a strip of bark two feet long and six or eight inches wide. Then, with two stones, one used as a peg the other as a hammer, they broke off and knocked out one of his front teeth, leaving the roots of the tooth in his jaw. All this time the youth uttered not a sound. When it was over he went out and was covered with the cloak as before, while another was called in.

During the next four days they were allowed to walk about within a short distance, and to eat a very little bit of opossum, but nothing more. At the end of that time they were again brought, one by one, into the enclosure. There they were compelled to eat the most revolting food that it ever entered the mind of man to eat, or to offer to a fellow creature,—such as the prophet Ezekiel heard, in a vision, a command to eat (chapter 4, verse 12). The cruelty of this rule is somewhat tempered by mixing this nauseous food with "tao," (the root of a plant called by the colonists "pigwood"). Basins of bark are used for the mixture.

Mr. Honery is a man of unimpeached veracity, and his account was given with an explicitness that leaves no room to doubt of the fact. But it is only fair to mention that some of the Aborigines have vehemently protested that no such custom is practised in their tribes. On the reliable authority of honest old Billy Murri Bundar Wumera Gunaga,

who gave the important information about the sacred wand, Dhurumbulum, the revolting practice is unknown to his tribe. White men have stated that this custom was observed in several parts. From all I have heard, I conclude that it is actually observed by some tribes, but not by all. It is a mystery of wickedness and folly that such an unnatural custom could be introduced, even among a savage people. It is still more mysterious that the thought of such an act could be suggested in vision to the holy prophet Ezekiel. In the Aborigines it seems to be one mode—the most degrading mode that ever entered the mind of man—of carrying out the impulses of the spirit, common in all ages, which animated the pagan stoic and the christian ascetic. By the flogging and the knocking out of the tooth, the young men are taught to glory in suffering anguish, and to believe that it is manly to endure pain without a cry or a groan. On the same principle it may be held to be meritorious to inflict on themselves, without wincing, the utmost conceivable violation of the sense of taste. The more repugnant the process they pass through, the greater the virtue they exhibit, in their own estimation.

After the last ceremony the young men were allowed to go away. For three or four months they were not allowed to come within three hundred yards of a woman. But once in the course of that time a great smoke was made with burning boughs, and the young men were brought up on one side of it, while women appeared, at a distance, on the other side. Then the young men went away for another month or so. At the end of that time they assembled again and took part in a sham fight. This completed the long process of initiation. From that time they were free to exercise all the privileges of men, among which are the eating of the flesh of kangaroos and emus, and the taking of wives. This long course of alternate fasting and suffering is a very severe ordeal. It has often been observed that young men come out of it exhausted and sometimes half dead.

During the intervals between the ceremonies of the Bora, the candidates are carefully instructed by the old men in their traditions, in the very exact laws of consanguinity and marriage, hereafter set forth, in the rules concerning the use of particular kinds of food, and other things. They are truly a law-abiding people. Probably no community in Christendom observes the laws deemed most sacred so exactly as the Australian tribes observe their traditional rules. That kind and measure of moral purity which their unwritten law enjoins is maintained with the utmost vigilance. A breach of morality, in regard to the relation between the sexes, exposes the offender to the risk of death. He must stand as a mark for the spears of his tribe, which in many cases have cut short the life of the culprit.

The ceremonial of the Bora is the great educational system by which this exact observance of the laws is inculcated.

The name "Bora" is derived from the "bor" or "boorr," the belt of manhood is there conferred upon the candidate. This "bor" is supposed to be endowed with magical power, so that by throwing it at an enemy sickness can be injected.

According to some, Baia-me is supposed to be present at the Bora, and is personated by one of the old men ; others say it is Turramulan, the agent of Baia-me, or mediator, who appears. As above mentioned, in some of the tribes a sacred wand, "Dhurumbulum," given them by Baia-me is exhibited, and the sight of this wand as waved by the old men in sight of the candidates imparts manly qualities. Before I heard of this wand, a blackfellow from Twofold Bay, near the south-east corner of this Colony, at a distance of full 600 miles from the Namoi, told me that in his country "Dhurumbulum" was the name of the Creator of all things.

Near the junction of the Hunter and the Isis, a few miles from Aberdeen, is the consecrated spot where, for generations, the blacks have held their Bora. To this spot I was taken by Mr. M'Donald, a squatter residing in the neighbourhood. It is a pleasant well-wooded glen at the foot of a high hill. On the ground is the horizontal figure of a man, roughly modelled by laying down sticks and covering them with earth so as to raise it from four to seven inches above the ground. The arms and legs of the figure are stretched out as in the attitude assumed by a blackfellow in dancing, the hands being about on a level with the ears. The figure is 22 feet long and 12 feet wide from hand to hand. The body is 4 feet wide, and if the knees were straightened it would be 25 feet from head to foot. Rough as the work is, there can be no mistake about it ; and though, of course, no features are distinguishable, the attitude has a lifelike expression to those who have seen an Aboriginal dance. Around this spot are 100 or 120 trees marked with the tomahawk in various regular patterns, some with concentric curves, some with simple angles. In some the marks reached as high as 15 feet from the ground. Near the head of the human figure is a tree naturally bent, as is not uncommon in this country, into an almost horizontal position ; and along this tree the blacks have cut marks like the footprints of an emu.

While the young men are awaiting the ceremony, they are made to lie flat on the ground just in the posture of the figure above described. Then a stuffed emu is carried along the bending tree over the footprints, as if it were walking on them, and on coming down to the ground walks round the scene by a path of 150 yards. The candidates are made to pass through an ordeal of pain. But there is no knocking out of a tooth ; nor is the revolting practice mentioned by Mr. Honery practised here. The account the blacks give of this ordeal is that their god comes down through the trees with a great noise, and tosses each of the candidates up in the air, to see if he is good for anything ; and if they are bad he tears them to pieces. They say this deity is very good and very powerful. He can pull up trees by the roots and remove mountains.

II.—MARRIAGE.

The law of selection in marriage is set forth in a subsequent chapter; but here, as a sequel to the Bora, it seems proper to mention the manner in which the privilege of taking a wife, conferred at that ceremony, is exercised. In some parts of Queensland an old man takes charge of the damsels in a tree, and as the candidates for matrimony come up he presents each of them with a bride. On the Hunter, when a man seeks a wife he goes to a camp where men and women are sitting together round a fire, and throws in a boomerang. If one of the men throws back a boomerang at him he has to fight for the privilege sought; but if no one challenges him, he quietly steps in and takes one of the young women for his wife.

In some tribes it is a custom, as soon as a girl is born, for her father or mother to betroth her to some man. Among the Wailwun it is common for old men to get young girls for wives, and for old women to become the wives of young men. There is no law restricting a man to one wife. It oftens happens that those who are strong enough to insist on having their own way have three and sometimes four wives—some have none at all. But in whatever manner a man becomes possessed of a wife, or whatever the number he can secure, he must take only those who, according to the laws of genealogy and marriage, are eligible for him.

III.—SECLUSION OF WOMEN.

It might be supposed that a people who do not wear any clothes must be utterly devoid of modesty; but in their own way, within the limits of traditional rule, the Aborigines are very strict in the observance of the dictates of natural modesty. Their rules as to the seclusion of women correspond remarkably with the law of Moses in Leviticus (12th and 15th chapters); but the seclusion observed by the Australian women is even more strict and prolonged than that which is commanded in Leviticus. On the approach of childbirth the expectant mother is given into the charge of two elderly women, who take her to a sheltered spot, attend to her wants, and watch over her for many days, until she returns with her child to the camp. During the other period, referred to in Leviticus 15th, a woman must not be seen by a man—must not touch anything whatever that is used by the other natives, nor even walk upon a path frequented by them.

A more singular rule in force among them is this—that a woman must not speak with or look upon the husband of her daughter. This rule is rigidly observed. If a man meets his mother-in-law by any chance, they instantly turn round, back to back, and remain at a distance. If one of them has a desire to communicate any message to the other it is done through a third party. They appear to think it would be indelicate in

the extreme for a mother-in-law and son-in-law to speak together. So far does this notion prevail, that even when an infant is betrothed, by the promise of her parents, the man to whom she is betrothed, from that hour, strictly avoids the sight of his future mother-in-law.

IV.—CIRCUMCISION.

Another part of the Mosaic Law—circumcision—is observed by some of the tribes. Dr. Leichhardt and other travellers have recorded this fact. The practice, however, is not in vogue over the whole of Australia. It is, as far as my information goes, in some of the northern parts only that it has been observed.

V.—MEDICINE AND SORCERY.

The medical properties of various herbs are known to the blacks. One common medicine is “boiyoi” (pennyroyal), a tonic. The people are strongly endowed with the self-restoring force, and recover from the ghastly wounds often inflicted in their fights with wonderful rapidity. Their usual surgical treatment of a wound is to rub earth into it.

But the chief business of the medicine-man (krodgee or kūradyi) is to disenchant the afflicted. All kinds of pain and disease are ascribed to the magic of enemies; and the usual way in which that magic is supposed to be exercised is by injecting stones into the body of the sufferer. Accordingly the kūradyi is provided with a number of stones, secreted in his belt; and on visiting a patient sucks the part where the pain is felt until he has convinced the sufferer that the cure is in a fair way of being effected, and then produces stones, which he declares that he has extracted from the seat of pain. The kūradyis exercise a strong spell over the minds of their people, and are believed to have power to inflict plagues as well as to cure patients.

VI.—PROPERTY.

In regard to individual property, they appear to have no other law than that one should use for his own sustenance and enjoyment what he has in his own hands. Between the members of the same camp or tribe something like communism prevails. At all events, presents given to one of a tribe are speedily divided as far as possible among the rest; but on tribal territorial property their rules are exact. Each tribe has its “taorai” or district marked off with minute accuracy, by watercourses, rocks, trees, and other natural land-marks; and one cannot go upon the territory of another tribe without risk of losing his life. In some cases when individual blackfellows have gone in the company of white men into the “taorai” of another tribe, they have been waylaid and speared for the intrusion.

But this jealous maintenance of tribal property has sometimes yielded to the considerations of a wider policy. For instance, the tribe which occupies the bunya-bunya district in Queensland have a law by which they admit other tribes to enter their territory in peace, at the time when the fruit ripens—once in three or four years. Whether the neighbouring tribes originally acquired this right by war, or whether it was conceded of good will, does not appear; but certainly the law exists. When, however, the other tribes enter the district they are not allowed to take anything but the bunya-bunya fruit. The opossums and other common sources of food supply they must not touch. Their visit lasts six weeks or more. And so strong is the hold which this traditional rule has upon their minds, that when urged by an intense craving for animal food, rather than transgress the law by killing an opossum, they have been known (it is said) to kill one of their own boys or girls, and devour the flesh.

VII.—LEX TALIONIS.

The Australian Aborigines carry out the principle of retaliation, not only as a dictate of passion, but as an ancient and fixed law. The relatives of a slain man are bound to avenge his death by killing some one of the tribe to which the slayer belongs. In some parts of the country a belief prevails that death, through disease, is, in many, if not in all cases, the result of an enemy's malice. It is a common saying, when illness or death comes, that some one has thrown his belt (boor) at the victim. There are various modes of fixing upon the murderer. One is to let an insect fly from the body of the deceased and see towards whom it goes. The person thus singled out is doomed.

VIII.—BURIAL AND MOURNING FOR THE DEAD.

In all parts of the country the Aborigines show a great regard for their dead. They differ much in the mode of so doing. Some bury the dead in the earth, and raise a circular mound over the grave. And of those who do this, some dig the grave so deep as to place the deceased in a standing position; others place them sitting, and with the head higher than the surface of the ground but covered with a heap. They carefully preserve the graves, guarding them with boughs against wild animals. There are sometimes as many as a hundred graves in one of their cemeteries; and they present a sight that cannot fail to convince a stranger that the resting-places of the departed are sacred in the eyes of their friends and descendants. Sir Thomas Mitchell has given a sketch of the graves of two chiefs, on the top of a hill. It seems as if they had been buried with a hope of resurrection, that on rising from the dead they might at once survey the territory over which they had ruled.

Among the Wailwun people a chief, or person regarded with unusual respect, is buried in a hollow tree. They first enclose the body in a wrapper, or coffin, of bark. The size of this coffin is an indication of the honor due to the deceased. Mr. E. J. Sparke, of Ginji, saw one chief buried in a coffin 13 feet long.

As they drop the body thus enclosed into the hollow tree, the bearers and those who stand round them, join in a loud "whirr," like the rushing upwards of a wind. This, they say, represents the upward flight of the soul ("tohi") to the sky.

In other places they deposit the dead body on the forks of a tree, and sometimes they light a fire under it, and sit down, so as to catch the droppings of the fat, hoping thus to obtain the courage and strength for which the dead man was distinguished. In some parts they eat the heart and liver of the dead for the same purpose. This is, in their view, no dishonor to the dead. And they do not eat enemies slain in battle. When the flesh is gone, they take down the bones from the trees and carry them about in baskets.

Affection sometimes induces them to carry about the bones in this manner for a long time. It is no uncommon thing for a woman to carry the body or bones of her child for years.

When a death occurs they make great wailing. All night long I have heard their bitter lamentations. In some cases the wailing is renewed year after year; and in spite of the cruelty of some of their practices, none who have heard their lamentations and seen their tears can doubt the sincerity of their grief. The fashion of their mourning is to plaster their heads and faces with white clay, and then to cut themselves with axes. I have seen a party of mourning women sitting on the ground, thus plastered over; and blood running from gashes in their heads, over the clay, down to their shoulders.



LAWS OF MARRIAGE AND DESCENT.

ALL Kamilaroi blacks, and many other tribes, as far at least as Wide Bay in Queensland and the Maranoa, are from their birth divided into four classes, distinguished in Kamilaroi by the following names. In some families all the children are "ippai" and "ippatha"; in others they are "murri" (not "murri," the general name for Australian Aborigines) and "matha"; in others "kubbi" and "kubbotha"; and in a fourth class of families "kumbo" and "būtha." The families take rank in this order:—Murri, Kumbo, Ippai, Kubbi. Besides this division into four classes, there is another division, founded on the names of animals, as bundar (kangaroo), dinoŭn (emu), dūli (iguana), nurai (black snake), mūtē (opossum), murriira (padymelon), bilba (bandicoot).

In the four classes there are on the Namoi ten divisions. They are—I (1), Murri and Matha Duli, (2) M. and M. murriira; II (3), Kumbo and Būtha Dinoun, (4) K. and B. Nurai; III (5), Ippai and Ippatha Dinoun, (6) I. and I. Nurai, (7) I. and I. Bilba; IV (8) Kubbi and Kubbotha Mute, (9) K. and K. Murriira, (10) K. and K. Duli. (In some parts there are additional subdivisions.) Ten rules of marriage are established in relation to these divisions:—

- I. Murri Duli may marry Matha Murriira, and any Butha.
- II. Murri Murriira may marry Matha Duli, and any Butha.
- III. Kumbo Dinoun may marry Butha Nurai, and any Matha.
- IV. Kumbo Nurai may marry Butha Dinoun, and any Matha.
- V. Ippai Dinoun may marry Ippatha Nurai, Kubbotha Duli, and Kubbotha Murriira.
- VI. Ippai Nurai may marry Ippatha Dinoun and Kubbotha Mute.
- VII. Ippai Bilba may marry Ippatha Nurai and Kubbotha Murriira.
- VIII. Kubbi Mute may marry Kubbotha Duli and Ippatha Dinoun.
- IX. Kubbi Murriira may marry Kubbotha Mute and Ippatha Nurai.
- X. Kubbi Duli may marry Kubbotha Murriira and Ippatha Bilba.

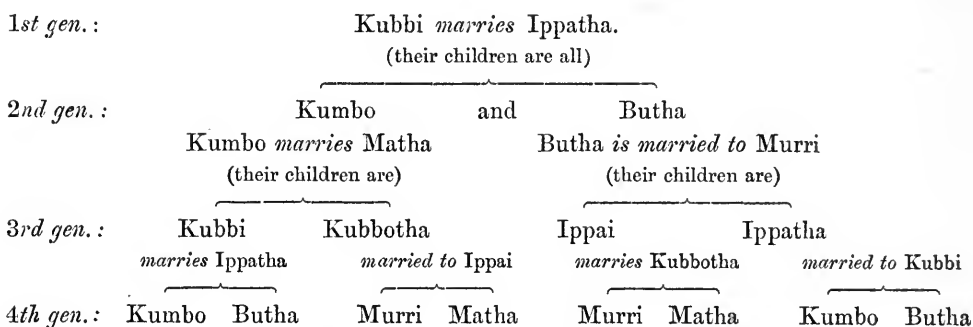
The rules of descent are these:—

- I. The second name, or the totem, of the sons and daughters is always the same as their mother's.
- II. The children of a Matha are Kubbi and Kubbotha.
- III. The children of a Butha are Ippai and Ippatha.
- IV. The children of an Ippatha are Kumbo and Butha.
- V. The children of a Kubbotha are Murri and Matha.

Thus the mother's names, not the father's, determine the names of the child in every case.

The children *in no case* take the first names of their parents, yet their names are determined invariably by the names of their parents.

The effects of these rules, in passing every family through each of the four classes in as many generations, and in preventing the intermarriage of near relations, will appear on inspection of this pedigree :—



If ippai in the third generation chose to marry ippatha, of a different totem, instead of kubbotha, three families out of the four descended from the first kubbi in the fourth generation would be kumbo and buta ; but if, as above, ippai marries kubbotha, then the third generation being equally divided between two classes, the children of the fourth generation are equally divided between the other two.

The principles of equality and caste are combined in a most singular manner. With regard to intermarriage, the effect of the above rules is to prevent marriage with either a sister, a half-sister, an aunt, a niece, or a first cousin related both by the father's and the mother's side.

The foregoing names, with the classification and law founded upon them, extend far beyond the Kamilaroi tribes. In the Balonne River District there are four divisions of Kubbi, namely K. murrira, K. mute, K. duli, and K. gūlū (bandicoot) ; the Kumbo are K. dinoun and K. burrowun (a kind of kangaroo) ; the Murri are M. mute and M. maieri (padyamelon) ; and the Ippai are I. bundar and I. nurai. Among the Wailwun there are four divisions of Murri,—M. murrira, M. mute, M. guru, and M. duli ; three of Kumbo,—K. dinoun, K. nurai, and K. bundar ; three of Ippai,—I. dinoun, I. nurai, and I. bundar ; four of Kubbi,—K. murrira, K. mute, K. guru, and K. duli. Others among the Wailwun tribes have sixteen subdivisions, four in each class, with the totems (the same for each of the four classes), murūwi (kangaroo), ŋūri (emu), tdhūrū (brown snake), and kuraki (opossum).

And even where the names "ippai," &c., are unknown, the same system prevails. Over a large portion of Queensland, between Moreton Bay and Wide Bay, the following names are used for a similar purpose:—*bārāṅ* and *bārāṅgun*; *bundār* and *bundārun*; *bandūr* and *bandūrun*; *derwain* and *derwaingun*; the name in -gun or -un, being in each case the feminine of the foregoing. Many, if not all, of the Aborigines have other names in addition to those they take by descent. Thus, on the Barwan, one "Ippai nurai" is called also "Kurai brūddhin muniyē" (duck's feather). An "Ippatha dinoun" is called "yaddai yunderi" (opossum cloak). A Wiraiarai man is surnamed "tarratalu" (speared in the shoulder); his son is "Yippummele" (an eagle looking all round); another is "Thugerwun" (a turtle). They give names to Englishmen who become known to them. Thus they call one gentleman "Dungumbūr" (the rain-maker); another "Wolumbiddi" (large head); another "Tarunderai" (great legs and arms). Billy, Mr. Dangar's shepherd, is "Kumbo dinoun," with the surname "Bünberuge," meaning broke his leg by a fall from his horse. Among the Wailwun tribes one Kubbi tdhuru is also called "Kuakumbōan," another is "Ūluman" (bald), from the bald hill where he was born. An Ippai tdhuru is "Dhīnawurai" (crooked foot). A King, a Murri, is also called "Dinabukul." A woman—Butha tdhuru—is "Mugumilla" (blind); another is called "Winaliwurai" (lame); another is "Wullubungubia" (grey-headed).

Among the Kōgai blacks to the westward of the Balonne River, the names are—

Instead of ippai and ippata—urgilla and urgillagun.

Instead of murri and mata—wungo and wungōgun.

Instead of kubbi and kubbotha—obūr and obūrūgun.

Instead of kumbo and buta—unburri and unburrigun.

There are five names in use among the *men* about Wide Bay, viz., bundar, derwain, balkoīn, tandōr, bārāṅ.

At Moreton Bay, the wife (not the sister) of a "derwain" is "derwaingun;" the son of a "bandūr" is "derwain"; the son of a "baraṅ" also is "derwain." Sometimes the son of a "derwain" is "bundar." Sometimes the son of a "derwain" is called "baraṅ." Brothers bear the same name.

Among the Pikumbul tribe, on the Macintyre, "Yuluma" (black kangaroo) is a totem. Henry Rose, for twenty-two years a faithful servant of Mr. Christian, on the Mooki, is Ippai yuluma; his father and mother were Murri and Kubbotha yuluma.

On the Narran the divisions are—I. (1) Murri and Matha duli, (2) M. and M. mute, (3) M. and M. maieri; II. (4) Kumbo and Butha bundar, (5) K. and B. nurai, (6) K. and B. kuṇṇalu (bandicoot); III. (7) Ippai and Ippatha bundar, (8) I. and I. nurai; IV. (9) Kubbi and Kubbotha duli, (10) K. and K. maieri.

The relative position of brothers and of sisters is marked by a singular nomenclature. There is no word in Kamilaroi meaning simply "brother," but one for "elder brother," another for "younger brother." Daiādi is elder brother; gullami is younger brother. Of six brothers the eldest has five gullami and no daiadi; the youngest has five daiadi and no gullami; the fourth has three daiadi and two gullami. Of eight sisters the eldest (who is boādi to all the rest) has seven būri and no boādi; the youngest has seven boadi and no būri; the third has two boadi and five buri.

The Rev. Lorimer Fison, Missionary of the Wesleyan Church in Fiji, on seeing these rules of marriage, descent, and relationship, said they contained the principles of the "Tamil," a system which prevails among the Tamil tribes of India, among the Fijians, and among the North American Indians.

Subjoined are the eight characteristics of "Tamil," compared severally with illustrations of the Australian system.

I. In Tamil, A being a male, his brother's children are considered as his own children, his sister's children are his nephews and nieces; his sister's grandchildren, as well as his brothers, are considered as his grandchildren. So in the above system, Kumbo Nurai's brother is also Kumbo nurai. They marry women of the same name. Each marries a Matha; each Matha's children are Kubbi and Kubbotha; so that each man's brother's sons and daughters have the same names as his own sons and daughters. But Kumbo's sisters are Butha, and their children are Ippai and Ippatha. And, as seen in the genealogy, the grandchildren of Kumbo and Butha, brothers and sisters, have the same names.

II. In Tamil, A being a female, her sister's children are her sons and daughters. Her brother's children are her nephews and nieces. Her brother's grandchildren, as well as her sister's grandchildren, are her grandchildren. Taking Butha nurai, instead of Kumbo nurai, in the above rule I, it will be seen that her sister's children have the same names as her own, while her brother's children have different names, and the same names return in the grandchildren.

III. All A's father's brothers are A's fathers. All A's mother's sisters are A's mothers. So Kumbo's father's brothers are, like his father, Kubbi; and Kumbo's mother's sisters, like his mother herself, are all Ippatha.

IV. All A's father's sisters are A's aunts, and A's mother's brothers are his uncles. So Kumbo's father's sisters are Kubbotha, while his mother is Ippatha. His mother's brothers are Ippai, his father is Kubbi.

V. The children of A's father's brothers, and of his mother's sisters, are A's brothers and sisters. The children of A's father's sisters, and of his mother's brothers, are his cousins. So in the Australian system, the children of two or more brothers have the same names; and the children of two or more sisters have the same names; but the children of a brother and a sister must have different names. Thus the children of several Ippais are all Murri and Matha; the children of several Ippathas are all Kumbo and Butha. But the children of an Ippai have not the same names as the children of his sister Ippatha.

VI. A being a male, the children of his male cousins are his nephews and nieces, the children of his female cousins are his sons and daughters. This rule and the Australian rule coincide at some points. Thus, in the pedigree given above, Ippai and Ippatha are the cousins of Kubbi. Ippai's children have different names to those of Kubbi; and Ippatha's children, like her cousin Kubbi's, are all Kumbo and Butha.

VII. All brothers of A's grandfathers and grandmothers, are his grandmothers. All sisters of his grandfather and grandmothers are his grandmothers. So Kumbo's grandfather by the father's side is Kumbo, and all brothers of that grandfather are Kumbo. Kumbo's maternal grandfather is Murri, so are that grandfather's brothers. Kumbo's paternal grandmother and her sisters are all Matha; his maternal grandmother and her sisters are all Butha.

VIII. In Tamil the elder brother is distinguished from all the rest by the title "brother." The Australian rule as to the use of the terms "daiadi" and "gullami" for brothers, and of "boadi" and "buri" for sisters, is more complex, but indicates some similarity of thought as to the distinction.

In reference to the above remarkable system of classification, marriage, descent, and relationship, I have been careful to test the accuracy of the rules, by obtaining independent statements from many Aborigines and half-castes, and comparing them together. Thus I am now able, with unhesitating certainty, to state that the system is as above described; and, while there are local variations in names and divisions, the rules are substantially the same all over the north-western parts of this Colony, and in a large portion of Queensland. And in the absence of any architectural monuments of antiquity among the Australian race, this all-comprehensive social classification and conservative marriage law may be regarded as constituting a memorial of the most significant character.

RANDOM ILLUSTRATIONS OF ABORIGINAL LIFE AND CHARACTER.

FOR the most part, the blackfellows who have not come under the pernicious influence of the lazy and drunken habits which generally prevail over those that live near the towns are well formed and agile. On the Barwan I have seen some of the race of Murri over 6 feet high. As a rule, the smallness of the calf of the leg, especially when contrasted with a fine muscular development about the shoulders, detracts from their appearance; but some are really splendid models of symmetry and strength. The aspect of a troop of them on the march, armed, and coloured with red and yellow ochre, recalls the designation of the "noble savage." The portrait which forms the frontispiece to this work is a true picture of the aboriginal man of Australia. Some more intellectual and prepossessing countenances are to be found among them. But this man is an average specimen of thousands, without a touch of European culture or a scrap of adornment; but with muscular frames, and faces expressive both of energy and of some measure of thought.

There is a great variety in their countenances; some remind one of the Hindoo physiognomy; some are like the African negro; and it is no uncommon thing to find among the blackfellows at a station some bearing the names "Paddy" and "Sandy," given them in consequence of the characteristics of Irishmen and Scotchmen having been traced or fancied in their countenances. At Durandūrun, near the Glass-house Mountains, Moreton Bay, I found a family with decidedly Hebrew physiognomy. It is a curious coincidence that these men call their race by the name "Dān." At the Bora Station, belonging to Mr. Orr, between the Namoi and the Castlereagh, a blackfellow came up, among others, whom I at once declared to be a good representative of the Jack Tars of Old England. There was certainly as much of the thorough English expression in his frank and daring countenance as of the Irish and Scotch expression in others. And Mr. Orr told me of a feat done by this blackfellow worthy of a British seaman. He was in the service of two white men at a solitary hut, when a band of hostile natives came up to kill them. This brave fellow stood in the doorway, and declared that they should never kill the white men till they had first killed him; and his firmness defeated their attempt.

There is a blackfellow on the Narran called among the whites "Peter," of whose power over his tribe the following example was told me, in 1871, by a squatter on the Barwan. A few weeks before my visit to Bundarbarina, two young men of the Narran River were condemned to death by the tribe for a violation of the marriage law, in taking women whose names marked them as not open to the choice of these men. The women who shared their crime were condemned to die also. But the two young men were in the service of squatters; and, as Peter wished to commend himself to the confidence and patronage of the white people, he resolved to save them. He therefore stood forward with his shield to meet the spears thrown at them by a number of the men of the tribe. The two women aided him in his defence; but the young men left him in the midst of the danger. Such were the skill and prowess of Peter that he came out unscathed. He warned the two cowards that if ever they offended again he would leave them to their fate.

Some time ago a blackfellow died on the Barwan, below Bourke; he was buried for two days. Then Tommy-Tommy and other blacks dug up the body, and skinned it. King Rory, who told me about it, though an old man, declared that he never heard of any other man being thus treated; he thought it was infamous. The wicked Tommy-Tommy keeps a bone of the dead man, and believes that he can kill any one by throwing this bone towards him.

A few years ago Rory being desirous to go with Mr. Sparke to the Races, was told that they could not go if it continued to rain; it was then raining heavily, with no prospect of fine weather. Rory cut bark here and there, and threw it on the ground, calling "pū-a! pū-a!" according to a custom he had learnt of his father. The rain ceased in time for him to go to the Races; and he told me that the blackfellows up in the Worrumbūl (Milky Way) had stopped the rain for him.

Rory was a young man, living on a plain 50 miles from the Barwan, when he first saw white men; he thought they were wunda (ghosts); he ran away when he first saw a horse. After that a white man came and lived a long time among the blacks; Rory made fishing-nets for him. This white man had very long hair and beard; he returned up the Namoi for Sydney.

Henry Rose, by birth Ippai Yuluma, the son of Murri and Kubbotha Yuluma, of the Pikumbul tribe, on the Macintyre River (in Queensland, near the border of this Colony), has been twenty-five years in the service of Mr. Christian, on Liverpool Plains, and a good trustworthy servant he has proved himself. This man told me that, when he was a very little boy, some of his tribe having committed robbery, the black police were

sent to "disperse" them. Poor little Ippai hid himself in the prickly scrub; and from his hiding-place saw the black police cut off with their swords the heads of men and women; he did not then know what the swords were, having never seen anything like them; he also saw these policemen take up little children by their feet and dash their brains out against the trees. That is the way British authority has been enforced in many cases by the black police—a force armed for the maintenance of the peace.

As an instance of the way in which power is sometimes transferred among the tribes, Mr. Honery related the following incident:—A king or chief on the Barwan having sent his wife away for a time, when she came back with a baby he said it was not his, and beat her; he then killed the baby by driving a tomahawk into its head. The woman's brother coming up, and seeing what was done, speared the chief and killed him. Then the tribe, finding their chief killed, attacked the slayer; but on his telling what had taken place, some took part with him. In a fight, he and his partisans overpowered the avengers of the late chief; and having thus shown his superior prowess, he was recognised by the tribe as their king. He was well known to the colonists as "Wyaburra Jackey."

The people about the junction of the Hunter and the Iris give this account of the origin of Rivers:—Some blackfellows were travelling in search of water, and were very thirsty. One of them, with a tomahawk, cut a tree, in which there was a gulagūr (opossum's hole), and a stream flowed out which became a river.

The same people tell of a chief who sent some of his men to strip bark. They came back and told him they could not get any. These men had broken the laws, and for their sin a terrible storm came down upon them. The chief then took a tomahawk and stripped off a sheet of bark; he told his men to get under it. They said it was not large enough. Then he stretched it, and made it longer and broader. At last they all consented to go under it; he threw it down and killed them all.

The following vision of an aboriginal woman of the Wodi-wodi tribe was related to me by her niece, Mrs. Malone (half-caste):—Mary Ann (by that name the aboriginal woman was known to the colonists) fell into a trance and remained for three days motionless. At the end of that time Mrs. Malone's uncle let off a gun which awoke her out of the trance. She then told her friends that she had seen a long path, with fire on both sides of it. At the end of this path stood her father and mother, waiting for her. As she went on they said to her "Mary Ann, what brought you here?" She said "I don't know; I was dead." Her mother, whom she saw quite plain, said "You go back." And she woke.

When I first went down the Namoi, in 1853, I saw there an old blackfellow named Charley, of whom the early settlers told this narrative :—On the first occupation of that part of the country by squatters, Charley was the leader of a set of blackfellows who greatly annoyed them by spearing cattle. Many attempts were made to cut short Charley's career with a bullet ; but he was too active to be overtaken, and too nimble to be made a target of. One day a stockman pursued him a long way with a pistol, but could not get a successful shot at him. Shortly afterwards the same stockman was travelling unarmed through the bush when his horse was knocked up, and he had to dismount and try to drag the weary brute after him. While he was in this plight a number of blackfellows suddenly sprang out of the bushes and surrounded him. At their head was Charley. The stockman thought he was now to die ; but instead of spearing him, Charley addressed him in this manner : “You 'member blackfellow, you chase'm with pistol, you try shoot him. I that blackfellow, Charley ! Now me say I kill you ; then me say bel (not) I kill you ; bel blackfellow any more coola (anger) 'gainst whitefellow ; bel whitefellow any more coola 'gainst blackfellow ! You give me 'bacca.” So he made friends with the white men ; and from that time was a useful neighbour and often servant to them—protecting their cattle and minding their sheep. Like many a blackfellow who was at first an enemy and afterwards a steady friend, Charley made the settlers know that his word could be relied on.

One common characteristic of the Aborigines of Australia, which ought not to be unnoticed, is their tender care for the blind, and especially for the aged blind. Dr. Creed (now of Scone) and other travellers on the northern coast of Australia have related instances of the care taken of the blind. They say that these afflicted people were the fattest of the company, being supplied with the best of everything. I also saw an old blind Murri, on the Balonne, who was treated with great attention by his tribe. He held a spear in his hand, and when he wanted guidance stretched it out for some one to take. Seeing him signalling for a guide I took the end of the spear for him ; and all his friends joined in an approving laugh as the old man said to me “murruba inda” (good are you).

Many reminiscences of a higher kind might be produced from the several Mission Stations. When the present Bishop of Brisbane, Dr. Hale, then Bishop of Perth, in Western Australia, was coming to attend the General Conference, and to assist in forming the General Synod for the Church of England in Australia and Tasmania, he visited the Mission which he had established more than twenty years ago at Poonindie, Port Lincoln, and gave public and solemn expression to his confidence in the christian character of twenty-nine Aborigines there by administering to them the Communion of the Lord's Supper. The aboriginal congregation testified their gratitude to the Bishop, as the Founder of the Mission, by presenting to him a service of plate, which had cost them over £13.

One of the first-fruits of that mission was Daniel Tudhku, a native of the Murray River, who was for years a diligent workman, a devout worshipper, and a zealous promoter of the Gospel. The last character he fulfilled by visiting his countrymen, and bringing in all whom he could persuade to come and receive instruction at the station. When that man was on his death-bed, the ruling passion of his life was strongly expressed in his prayer that a mission might be established on the Murray, for the benefit of his tribe. At the last he gave a remarkable proof of his faith and patience :—As he was evidently in great pain, those who stood by expressed their concern for him, on which he said—“ Oh ! there’s no cause for impatience ; this is the Lord’s doing ; let him do what seemeth him good.”

Poor Harry ! I must not end this chapter without a word or two about him. When I was preaching on the Upper Paterson, in 1851, he was working as a boy for Mr. Alexander Cameron, a highland farmer, then tenant of Guygallon, now cultivating his own property on the Dingo Creek, Manning River. Harry had been brought down from the Namoi to Maitland, about 400 miles, by some carriers ; and found his way from Maitland up the Paterson. Cameron and his wife treated him very kindly, and he was content to stay with them and make himself useful. He used to come in with the small congregation that gathered in their house, to the evening service, once a fortnight. He was pleased at being recognised as one for whom the minister cared : and I found that by merely acting on the rule—“ honour all men”—treating him as a fellow-creature, I had won his friendship. About four years afterwards I met him in the district of his tribe, at Bungulgully, near the Namoi. He had heard of my coming and went out on the track to meet me. His countenance expressed his joy. He gave me help in learning Kamilaroi, and listened with earnest attention to my endeavours to express, in his native tongue, the thought, “ murruba Immanuel ; kamil naragedul murruba yealokwai yerma ” (good is Immanuel ; there is not another good like him), and the facts that prove the truth of that assertion to a simple mind.

When I went down the Namoi in 1871, there was no one else of whom I thought so much as Harry of Bungulgully, my first and most hopeful friend among the Australian Aborigines. When I came to the place, I found that he had been accidentally killed. The curse of Aborigines, and settlers too, in many instances—rum—was the occasion of the accident. After drinking at a public-house till his brain was confused, he leapt on his horse and rode full gallop under a tree, with the arm of which his head came in contact. Poor Harry ! it shall be more tolerable for thee in the day of judgment than for many who have abused greater advantages.

A PARTING WORD FOR THE RACE OF MURRI.

THE recent history of the race into whose life and thoughts some glimpses are offered in the preceding pages is so entwined with that of the progress of the British people in Australia that it should not be difficult to awaken an interest in their behalf.

It has been the misfortune of the Murri and kindred tribes, as it was of the Carribee, the Delaware, and the Hottentot, to be found in the way of European colonization; and the Murri have not seen the white man take possession of their territory without many an attempt (by deeds of cunning and of blood) to stop the invasion and to avenge the injury. It would be easy to gather from the records of British colonization in Australia many instances of horrid crimes committed by the Aborigines. They are, in fact, partakers of the worst passions of human nature. But it must not be forgotten that among the people of British origin who have come to settle upon the land formerly occupied by Murri alone, have been some whose crimes against the Aborigines were at least equal in atrocity to theirs. In short, there has been war, and along certain lines of Australian territory there is still war, between the Colonists and the Aborigines. In this warfare cunning and ferocity have been developed; and the remembrance of what cunning and ferocity have done tends to make the Colonists slow to recognize any characteristics of an opposite kind in the blacks. There has been a tendency to seek reasons for believing that these people are not of the same species as ourselves. And even in a volume of Gospel Sermons the assertion has been, somewhat oracularly, published to the world, that for the Aborigines there is no immortality; that they have no idea of God, no devout feeling, nor any capacity for such thoughts and feelings.

It has, however been shown, in this book, out of their own mouths, from their songs and their cherished traditions, that they are by no means destitute of some qualities in which civilized men glory—such as the power of inventing tragic and sarcastic fiction, the thirst for religious mystery, stoical contempt of pain, and reverence for departed friends and ancestors. It may even be affirmed, with some reason, that they have handed down with reverential care, through many generations, a fragment of primeval revelation. The manner in which they have displayed these characteristics presents to us such a strange mixture of wisdom and folly, of elevating and degrading thoughts, of interesting and of repulsive traditions, of pathetic and grotesque observances,—that, in order to account for the apparent contradictions, we must have recourse to the supposition of an ancient civilization from which this race has fallen, but of which they have retained some memorials.

The dark side of this people has not been concealed in this book. Their degrading customs and their brutal crimes have been spoken of. A very large book might be filled with instances in which Australian Aborigines have exercised the nobler qualities of man, as faithful servants and true friends of Europeans. In no branch of the Human Family can there be found more convincing proofs of gratitude and affection. Many a settler and traveller could relate instances of blacks who, when once assured that a white man was their friend indeed, held to him in danger and distress with unalterable attachment. The faithfulness with which Jacky Jacky attended the explorer Kennedy in his last hours, which has been commemorated by the Muses of History and Painting, is by no means a solitary case of devoted attachment.

Many a lost English child has been saved from a miserable end in the bush by the earnest and clever search of aboriginal trackers; many a colonist has been rescued from the floods by aboriginal swimmers; and many a time has the poison injected by a snake-bite been sucked from a wounded settler by a blackfellow. There have been instances at different mission stations, of Aborigines who manifested in their lives a good understanding of the principles of the Christian Faith, and a conscientious resolution to fulfil its obligations. As for the artistic part of worship, a congregation assembled in St. Phillip's, one of the episcopal churches of Sydney, has heard approvingly the sacred music of the service, without knowing until afterwards the fact that an aboriginal organist was leading their devotions.

Hitherto, it must be confessed, British colonization has done much to destroy, and British Christianity has done little to save, the Aborigines of Australia. Sometimes effort for their good is discouraged by the anticipation of their speedy extinction. But this too popular theory of the speedy extinction of the Aboriginal race must be modified, if not negatived by such a sight as I have seen, and as may still be seen in some parts of New South Wales,—an assembly of hundreds of them, including dozens of hoary heads, and dozens of infants at the breast.

When the Christianity we profess has become a living and a ruling power in the British Australian community,—when the questions concerning different ecclesiastical traditions and rules, which at present engross too large a proportion of our zeal, have given place to a supreme desire that the will of God may be done upon earth,—it will be one of the objects which the Australian Church will seek with the most intense earnestness, to convey to the remnant of the race of Murri and to their kindred, from Cape York to Cape Leuwin, the knowledge of the love of Him who gave himself a ransom for all.

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